

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is impossible with ordinary emotion to open a book written by a man of whom Bishop GORE has said that he is the greatest spiritual writer of our time. That man is Baron Friedrich von HÜGEL. And the book is written upon that subject which gives fullest scope to spiritual gifts, its subject being Eternal Life. Our expectation is accordingly very high, a severe test of any book. The whole title is *Eternal Life: A Study of its Implications and Applications* (T. & T. Clark; 8s. net).

It is a handsome volume of nearly five hundred pages. And that the author has given himself seriously to it is made manifest at once by its elaborate Table of Contents, and not less elaborate Index of Topics. Rarely does an author take the trouble to prepare these aids so carefully, few authors realizing how necessary they are to the earnest reader, and how little in the way of the superficial book-taster. But it is when we enter the book itself that we understand the meaning of the words of the Bishop of Oxford.

The style arrests us first. No ordinary writer would dare to write so accurately. Every thought has its place; every shade of thought has its own peculiar emphasis. The only writer with whom Baron von HÜGEL can be compared is the late Max MÜLLER. Foreigner though he may once have been, there is not a trace of any foreign idiom.

Rather it is that his mastery of English enables him, as with Max MÜLLER, to use the English language with the daring of one who has a great work to do with it, and knows that like a high-bred and well-mastered steed it will serve him best when he has most to do. Balzac complained of the inadequacy of the French language. But when the writer comes, his language always rises to the height of his great argument.

The subject is Eternal Life. How he came to write upon this subject, and how he made at last such a book as this of it, Baron von HÜGEL states with unsuspecting confidence in the Preface. The book is divided into three parts, the first part being a Historical Retrospect, the second a Contemporary Survey, and the third Prospects and Conclusions. As the second part approaches the end, Baron von HÜGEL tells us what is the value of a knowledge of Eternal Life for the enrichment and efficacy of that life which we have now to live in society. 'The complex,' he says—we shall of necessity use his own words for the most part—'the complex of vivid operative convictions connected with Eternal Life, as we have gradually come to understand it in this book, is fundamentally fivefold.'

'There is, first, a keen yet double sense of *Abidingness*—an absolute Abidingness, pure Simul-

taneity, Eternity, in God; and a relative abidingness, a quasi-eternity, Duration, in man (*qua* personality). And the Eternity is always experienced by man only within, together with, and in contrast to, the Duration. And both Eternity and Duration stand out, in man's deepest consciousness with even painful contrast, against all mere Succession, all sheer flux and change.'

In this first conviction, then, there are two parts. There is the sense of complete unchangeable eternity which belongs to God alone. We do not possess that unchangeableness; but the conviction that God does, gives strength and steadfastness to all our endeavours. It is the conviction of Clough—

It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change,
I steadier step when I recall
That, if I slip, Thou dost not fall.

What *we* reach is Duration. It is not unchangeable eternity. Its value to us lies in that. For it means progress; it means the possibility of proceeding from grace to grace, of being changed into His image from glory to glory. And it is a very different thing from the impulsive, unregulated, unprogressive flux and change of the mere animal.

'There is, next, the keen sense of *Otherness in Likeness*. We are genuinely like, and we are genuinely unlike, God, the Realized Perfection. Hence there is ever a certain tension, a feeling of limitation or of emptiness, a looking for a centre outside of, or other than, our own selves.'

Again there are two parts. There is likeness to God. And this likeness is the vindication of that reverence for man, that demand for self-realization, which is not untrue though often used in the interests of secularism. For if there is likeness to God the reverence we feel is reverence for God,

the self-realization is realization of the God whom we actually harbour.

But in this likeness there is 'otherness'—Baron VON HÜGEL cannot call it unlikeness. And because of this otherness we never lose humility and a thirst for purification. For 'even the deepest and best of ourselves never is, never will be, God.' So, because there is both Likeness and Otherness, we find a continual reason for self-respect, humility, contrition, each aiding and penetrating the other; and for a faith and certainty, which will never be arrogant, and for a diffidence, which will never be sceptical.

'There is, thirdly, the keen sense of *Other-Worldliness in contrast with This-Worldliness*. There is here a lively conviction that our spiritual personality, and its full beatitude, can never be attained in this life, but only in the other life, after death; and yet that the other life can be begun in this life, indeed that we are, all of us, more or less solicited, here and now, by that other life, and that we cannot consummate it *there*, unless we begin it *here*. And, in this case, as everywhere, the greater and ultimate has to awake and to grow within us, in and through, and in contrast with, the lesser and (eventually) secondary.'

The two sides are again a deep help in all our trials. We labour energetically at the improvement of man's earthly lot; but without philistinism, without impatience or fanaticism, because we know that the best we can do for a man's earthly life will not satisfy him when once he is fully awake. We thus find perpetual escape from all pedantry or feverishness, and this through the gain of an unconquerable, because sober, optimism.

The fourth conviction is a sense, the keenest sense, of *Reality*. 'Our analyses, theories, hypotheses, our very denials and scepticisms, all presuppose realities which environ and influence us, real beings; realities which, together with us real men, constitute one real world. And throughout,

and within, and over against, all these realities is the Reality of realities, the Eternal Spirit, God. Indeed, this Source and Sustenance of the other realities is apprehended by us ever with, and in, and through, and over against, those other, various realities that impinge upon our many-levelled lives. And thus our highest certainties awaken with, and require, our lower and lowest ones.'

Once more, the value of the conviction is in its double-sidedness. The great reality is God. And when we are convinced that God *is*, we know that life is a gift worth having. It also is a reality, and all the opportunities it offers are realities. We are filled with faith, courage, joy. We are unhurt by abstract argument or subjectivist theory.

'And finally, there is the keen sense of *Unity in Multiplicity and of Multiplicity in Unity*—of the Organism. Everywhere we find in the real world only such organisms—systems, families, complexes; nowhere sheer, mere unity or units. God Himself (in the deep rich Christian orthodoxy) is a Trinity of Persons; Christ is a Duality of Natures; the Humanity of Christ and of all men is a Trinity of Powers. Our bodies are wondrous organisms, our minds are still more wonderfully organic; and the two together form an organization of an even more marvellous unity in multiplicity. And yet it is not even such a single man who is the true, fundamental social unit, but the family, in which the father, mother, and child are each *sui generis* and essential, as non-interchangeable parts of this rich organism. Thus from a lichen or seaweed up to God Himself—the unspeakable Richness (because incomprehensibly manifold Unity and complete Organization)—we find ever increasingly rich, organized unities. And the great social complexes of Society and the State, of Economics, Science, Art, are all similarly possessed of specific laws of organization. They are strong and beneficent only as special wholes possessed of special parts, which wholes again have to grow and fructify in contact, contrast, and conflict with other such complexes without, and the ever

more or less disorderly elements within, themselves.'

'Here, again, we find an immense help. For thus we are all taught Reverence for each other's spiritual individuality, and for the characteristics of all the great organisms; since each is necessary for all the others. And we gain in Public Spirit; since we feel keenly that no individual or organization, however essential and sacred, can live fully and fruitfully except by living also with and for other individuals and organizations.'

'And, perhaps above all, the religious passion can thus, at last, more and more require and seek the scientific, and the other noble, passions of mankind. For here man has to grow with and through other men and other things, never simply within and through himself. And thus his very religion here drives him to find checks and obstacles even to his standards and ideals—sure, as he is, that he requires purification even in the best of what he is and has, and that God, Who has ordered all things to co-operate towards the good of those who seek and love Him, will ever help his soul to find His Peace and Eternity in even the severest storms and wreckage of its earthly times.'

Professor ADOLF DEISSMANN, of the University of Berlin, has paid two visits to Asia Minor. After returning home from the second visit he delivered eight lectures at the University of Upsala, on St. Paul. He then worked these lectures into a book. The book has been translated into English by Mr. Lionel R. M. STRACHAN, M.A., and published under the title of *St. Paul: A Study in Social and Religious History* (Hodder & Stoughton; 10s. 6d. net).

Professor DEISSMANN went to Asia Minor with an open mind and a humble heart. He was ready to learn; he was determined to see. And when he came back it was evident that what he had seen and learned had set him in opposition to the

opinions which theologians have of St. Paul. He came home convinced that he had been able 'to penetrate through the "Paulinism" of our New Testament theologies to the St. Paul of ancient reality.'

He had penetrated through the 'Paulinism' of our New Testament theologies. He had come to see that while 'the work accomplished by the nineteenth century on St. Paul is both by its thoroughness and the magnitude of its production one of the most imposing achievements in the scientific study of religion,' that work as a whole has had far too much to say about St. Paul the theologian and St. Paul's theology. There has been discussion, 'enormous discussion,' of literary questions, especially the authenticity of St. Paul's letters and the relation of the Acts of the Apostles to those letters; but it is chiefly the so-called 'System of the Pauline theology,' or 'Paulinism,' that three generations have wrestled over.

Through Paulinism Professor DEISSMANN has penetrated to the St. Paul of ancient reality. He has been able to see that the St. Paul of theological reflexion is not the real St. Paul. The real St. Paul is a man and a prophet. He is a prophet with the prophetic force of religious experience; he is a man with the energy of practical piety. This St. Paul he discovered in the East. For there he became convinced that 'the people of Iconium, Thessalonica, Corinth, would all have been overtaken by the fate of Eutychus of Troas if they had been obliged to listen to the Christological, hamartiological, and eschatological paragraphs of modern "Paulinism."'

Was St. Paul no theologian then? Professor DEISSMANN will not say that he was. He will say no more than that he was the pupil of theologians, and that he employed theological methods. He employed theological methods even in his missionary work. Dr. DEISSMANN admits that. But he refuses on that account to rank 'the tent-maker of Tarsus with Origen, Thomas Aquinas,

and Schleiermacher.' His place is rather with Amos the herdman of Tekoa and with Tersteegen the ribbon-weaver of Mülheim. That is to say, he was a practical man of affairs and a mystic. In so far as St. Paul was a theologian he simply used the rules of Rabbinism he had been brought up to. What is best in him belongs not to theology but to religion. He is a religious genius. And it is because he is a religious genius and not a theologian that his outlook is not backward but always 'forward into a future of universal history.'

Now as a religious genius, whatever that may be, St. Paul had a double experience. He had the experience of Christ after the flesh and he had the experience of Christ after the spirit. Professor DEISSMANN does not take the words in 2 Co 5¹⁶, 'we have known Christ after the flesh' to mean that St. Paul had had personal acquaintance with the earthly Jesus. He says that if that were so, the concluding words, 'now we know him no more,' would be trivial. But there *was* a Christ after the flesh. St. Paul knew that as surely as the rest of the Christians did. There was also a Christ after the spirit. And in the judgment of Professor DEISSMANN these two are so different that it is right to give them different names. It is right to call the first 'Jesus,' He being simply human. The other should be called 'Jesus Christ,' to make it clear once for all that only after His ascension did the disciples recognize the Deity of the Lord and did enter upon 'the Cult of Jesus Christ.'

'The Cult of Jesus Christ'—it is Professor DEISSMANN's phrase. It is Professor DEISSMANN's discovery. And he is proud of it. He is aware that men talk freely now of 'Jesus' and of 'Christ,' identifying or distinguishing as their inclination lies. Long before men talked so, he had discovered the difference and had used the two words differently. He had used the word 'Jesus' when he spoke of the Gospel; and he had used the word 'Christ,' or rather 'Jesus Christ,' when he spoke of the Cult. It is the discovery of his life,

and he has written this book for the purpose, above everything else, of showing that St. Paul knew the Gospel of Jesus and also the Cult of Jesus Christ.

Ten years ago no anti-Christian apologetic was so effective as the argument that everything in Christianity had its parallel in other forms of religion. For the originality of Christianity, or rather its singularity, was held then to be its most admirable characteristic.

But ten years of study have altered that. Singularity is now the last thing that is claimed for Christianity. Not only is it admitted that there are parallels to its most cherished beliefs and its most sacramental institutions; it is also acknowledged that the singularity of Christianity would be the surrender of its claim to be the religion of all mankind.

It is therefore without the least apprehension now that we read a book by Professor Salamon REINACH of Paris. Professor REINACH has made himself known as a diligent worker in the comparative study of religion. He has also made himself notorious as a keen antagonist of Christianity. His knowledge is not unfathomable; but whatever knowledge he possesses he uses in the effort to shake the influence and arrest the progress of the religion of Christ. And there was a time when this effort of his was looked upon with alarm. It was even accepted by the indolent as a sufficient excuse for remaining ignorant of what the comparative study of religion is.

It is not so now. In his most recently translated book, *Cults, Myths and Religions* (Nutt; 7s. 6d. net), Professor REINACH traces the origin of prayers for the dead. And, however dear the practice of praying for the dead may be to us, we can follow his evidence sympathetically, and have not the least concern as to where it may lead us.

It seems to lead us to Egypt. For Professor

REINACH begins by saying that the Greeks and Romans did not pray for their dead. They prayed, not *for* their dead, but *to* them. Their dead were gods. If, at least, they had been great on earth, they took their place after death among the multitude of divinities. Sacrifices were offered to them, and their aid was invoked in prayer.

But after a little Professor REINACH tells us that this was not the only religion of the Greeks and Romans. This was the official religion. There was a popular religion which subsisted side by side with this, and at last supplanted it. In the popular religion the dead were judged according to their conduct in this life. Some were sent incontinent to the Elysian Fields, the abode of the blessed; others were hurled into Tartarus. Now this popular religion of Greece and Rome recognized prayer for the dead. But the practice seems not to be found until Greece and Rome had come into contact with the religion of the Egyptians.

We are accordingly sent to Egypt. And in Egypt the prayers for the dead—if they may be called prayers for the dead—are extremely simple and natural. ‘It is the solemn moment,’ writes Maspero, ‘when the dead man, leaving the town where he had lived, begins his journey to another world. The multitudes assembled on the banks salute him with good wishes: “May you reach in peace the West of Thebes! In peace, in peace to Abydos! Go down in peace to Abydos, toward the Western Sea!”’ Or again, “‘Serapis, grant him victory over his enemies,’—enemies, that is, whom the dead man might encounter on his journey to the realms of bliss,—“give him good welcome, Lord Serapis.”’ These prayers, we say, are extremely simple and natural, but they seem to be a beginning.

Now the only book of Scripture, in which there has been found an undeniable reference to prayer for the dead is the apocryphal second book of Maccabees. This book relates (12⁴³⁻⁴⁴) that the soldiers of Judas Maccabæus, on stripping the corpses of a few companions of theirs who had

fallen in an engagement with Gorgias, the governor of Idumæa, found a number of amulets under their tunics. As these articles were forbidden by the Jewish Law, Judas 'prayed that this transgression might be blotted out,' and sent 2000 drachms of silver to Jerusalem as a sin-offering. 'Wherein,' comments the author of the book, 'he did very well and honestly in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.'

Professor REINACH believes that in making this comment the author or editor of the second book of Maccabees fell into a mistake. He believes that Judas Maccabæus had no such idea in his mind when he sent the money to Jerusalem. All that he desired to do was by means of this sin-offering to purify the people who had come under the displeasure of God through the unholy act of their comrades in concealing amulets about their persons. It was the act of a careful commander, anxious that no displeasure of God should imperil his soldiers' success in war. But as for prayers for the dead or a resurrection, Professor REINACH sees no evidence that Judas Maccabæus believed in one or the other.

It was not until the second book of Maccabees was written, and it was because the writer of it had come under Egyptian influence, that the idea or the practice of prayer for the dead was known to the Jews. Even then—the date is about 120 B.C.—it was only a sect of the Jews that recognized it. 'In short,' says Professor REINACH, 'everything tends to prove that the custom of praying for the dead was introduced, in the first century before our era, in certain Jewish communities, particularly in those of Egypt, to one of which the writer of the second book of Maccabees belonged. It had not yet been adopted by the Palestine which listened to the teaching of Jesus—who never speaks of it, although very positive on the subject of a future life and the judgment of souls according to their merits.'

'The Great Doctrine of Justification has not, in general, been occupying a position of special prominence in Christian circles of late years. The reason seems to be that current interpretations scarcely commend themselves. I have a grave suspicion that the general Christian public has a feeling that either the interpreters have somewhere missed the mark or else the doctrine is an antiquated relic fit only for a museum.'

And so, the Rev. E. J. Watson WILLIAMS, who writes these words, offers *A Plea for a Re-consideration of St. Paul's Doctrine of Justification*, in a substantial volume, which has been published at the Century Press (Bennett; 4s.). His plea is a careful study of the use of the word in Scripture and (wisely) in the vernacular Greek of St. Paul's day; and the offer of a wholly new meaning for it.

There are two doctrines of justification. There is 'what is usually styled the "Catholic" doctrine,' and there is 'the so-called Protestant or Evangelical doctrine.' The 'Catholic' interpretation is an attempt, says Mr. WILLIAMS, 'to expound this doctrine in such a way as to make it commendable.' Its weakness is its exegesis. It does not use St. Paul's words in the way that St. Paul understood them. Whatever he meant by the word or words which we translate 'declare righteous,' he certainly did not mean 'make righteous.'

The 'Protestant' doctrine is strong exegetically, but it does not seem to Mr. WILLIAMS to 'ring altogether true.' He gives it in the words of Professor PFLEIDERER (an unexpected choice of an 'evangelical'): 'This "justifying" or "reckoning righteous" is not recognizing righteousness that is there, but ascribing righteousness that is not there to the man who is in fact Godless.' And then he quotes, with much approval, the words of SANDAY and HEADLAM: 'There is something sufficiently startling in this. The Christian life is made to have its beginning in a fiction. No wonder that the fact is questioned, and that another sense is given to the words.'

It is in St. Paul, and only in St. Paul, that the difficulty is found. Mr. WILLIAMS believes that St. Paul used the words in a special and technical sense. He certainly did not coin his meaning, far less the words themselves. The Greek words were freely used, and in that sense, by St. Paul's contemporaries. They obtained their special meaning because they were translations of Hebrew words which had that meaning in the Old Testament.

The Old Testament words are *zedek* and *zēdākah*. They are rendered familiar even to English ears by Murray M'CHEYNE'S hymn—'Jehovah Tsidkenu was nothing to me.' What do these words mean? Because they are translated into Greek by the words *dikaio*s and *dikaio*sunē, which in the classical writers mean good or righteous and goodness or righteousness, it has been assumed that the Hebrew words had that meaning. It is the other way, says Mr. WILLIAMS. Instead of interpreting the Hebrew words by the Greek (which may have had a different meaning from the classical by the time of St. Paul), interpret the Greek by the Hebrew.

But how are we to know the meaning of the Hebrew words? We have the Hebrew method of writing in parallels to help us. The employment of this method of writing makes it possible to ascertain the meaning of any Hebrew word, if it is used frequently enough. The Hebrew words before us are used very frequently indeed. No doubt the Hebrew parallel is not exact. It is of the very soul of it that there should be some difference, a direct contrast or at least a little progress in the thought. But that only makes the assurance that the correct meaning is obtained more sure.

Well, what do the Hebrew words mean? Mr. WILLIAMS observes first of all that the word rendered 'righteousness' is often associated with a word rendered 'judgment.' And the association (on the accepted meaning of these words) is some-

times very peculiar. In Ps 33⁵ we read of the Lord that 'He loveth righteousness and judgment.' Does this mean that He loves righteousness in a man? What, then, is the judgment that He also loves? In Ps 103⁶ we read, 'The Lord executeth righteous acts, and judgments for all that are oppressed.' Here 'righteous acts' are literally 'righteousnesses'; and if again these 'righteousnesses' are the righteous acts of any good Israelite, what are the judgments?

Mr. WILLIAMS answers that the judgments have nothing to do with decisions. The atmosphere of the law courts is far from them. What was the judge in Israel? A lawyer? There is a Book of Judges. Is it a digest of the law of the land? The judges in Israel might be administrators of law, but if they were so it was quite by the way. They were really warriors; and when they ruled they ruled not by the majesty of the law but by the power of the sword. Their judgments were in like manner, not the decisions of a judge in a court of law, but the acts of a general on the battlefield.

'The Lord executeth righteousnesses and judgments for all that are oppressed.' His judgments are the acts by which He delivers them from their oppression; His righteousnesses are the acts which set them on high among their enemies. In short, righteousness is just the opposite of 'confusion of face,' with which it is placed in contrast in Dn 9⁷, 'O Lord, righteousness belongeth unto thee, but unto us confusion of face.'

Now turn to St. Paul. Once upon a time St. Paul's belief had been that a man is 'justified' by the Law. What did he understand by that? Not that the Law was a law court or a lawyer. These things were not in all his thoughts. He understood that by keeping the Law a man was delivered from his foes and from his fears. He has no more 'confusion of face,' or, in our own language, he can hold up his head. He believed that by keeping the Law a man could hold up his head before God and man. He was not righteous, the

idea of morality was not in it ; and not good, there was no sense of sanctity attaching to it. He was—the word is not easily found, we ought to have coined or adapted it long ago. Mr. WILLIAMS suggests ‘vindicated,’ but that refers rather to the act of the Law—the judgment—than to the state of the man. Whatever word is chosen the meaning is clear. The man stands qualified for whatever honour men can bestow and whatever glory God has to give.

Why did St. Paul give up the idea that a man is so qualified by the Law? Simply because he found that he was not so qualified. The Law was not able to do it. The word did not change its meaning: St. Paul changed his opinion of the Law. What the Law could not do Christ did. And any man could by faith in Christ make his own what Christ did. Christ having executed judgment on all his oppressors, he could hold up his head before God and man.

The Person of Jesus Christ.

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IN attempting, at the request of the Editor, a preliminary notice of the new work by Professor H. R. Mackintosh, on the doctrine of the Person of Christ, I must disclaim all idea of adequately estimating the book. It is far too rich in suggestion, and too thorough in its handling of a great and arduous theme, to make any adequate judgment of it possible without much fuller opportunity of examining and weighing it. I shall therefore confine myself mainly to giving some brief account of its plan and execution, and shall only touch upon its actual contribution to the discussion, and upon some of the thoughts which it suggests.

One may say at once that the book is of exceptional quality and richness, and more than fulfils all the expectations which the earlier writings of the author had led one to expect. There are very few recent theological volumes on the same plane of all-round distinction, for knowledge, for constructive power, and, not least, for admirable lucidity and arrangement. It is nothing less than masterly as a piece of exposition, a quality which comes out alike in the architectonic of the argument and the charm of the style.

It consists of three sections, following the usual modern schema of Exegesis, History, and Reconstruction.

The first of these deals with a survey of the Evangelic and Apostolic Christology. Little need be said here of this or of the following section. Both are throughout excellent. Especially note-

worthy in this first section is the candour with which the writer admits the ‘subordinationist’ elements in the Apostolic teaching, recognizing in the clearest way that while the highest view of our Lord’s Personality is a structural part of New Testament thought, there is another strand of thinking intimately interwoven with it which, to superficial observation, seems to be radically at variance with that higher view. Surely scholarship has, finally, to all intents determined what the New Testament data actually are, and the real controversy has shifted to their historical antecedents, their constructive interpretation, and their religious value.

The second section is equally good. The author’s knowledge of the whole vast field is wide and deep. Whether he is dealing with the ancient or the modern field, we get the same sense of adequate knowledge and precision of statement which mark the scholar in theology as in other regions.

The more recent developments as represented by the Ritschlian and post-Ritschlian Schools receive special attention, not only in this, but in the two last sections of the book. I know of no Christological treatise where these are so fully discussed. I should say that the writer’s own positions have been determined mainly in view of these later developments. He feels strongly, and I believe rightly, that these latter theories, if carried consistently through, would mean the destruction or

at least the fatal impoverishment of the Christian message, the loss of what gives Christian propaganda its optimism and *élan*. It is the fervour of this conviction that makes the book so interesting.

Admirable as are these two opening sections of the volume, the real interest lies in the latter half, where the writer leaves the harbour and adventures out into the deep. He is, of course, far more open to criticism from this point onwards. We begin annotating this statement and that with marginalia and points of interrogation. That is too strongly put, we say; this is an untenable position, and so on. But when it is all over and we look back, we say this is good thinking and good fighting; this is a book with some blood in it—a book to return to, not only for reference, but for inspiration and wholesome provocation!

The plan here is as excellent as in the earlier part. First come certain preliminary questions; then a second part dealing with the vital spiritual convictions and interests which in the writer's view demand a Christology; and, finally, a section on the transcendent implicates of faith, which contains the author's rationale of the Person. We shall look at each of these in turn. In the first of these three last subdivisions Professor Mackintosh vindicates the need for a reasoned Christology. Here he takes ground against three antagonists—the humanitarian, who says there is no need for any Christology, since Christ is simply one man among others; the traditionalist, who thinks that the Church has already settled the matter by her councils and creeds; and the Ritschlian, who disbelieves wholly in the application of metaphysical theories to spiritual facts. The author's real opponent is the first, the main stress of the later argument is directed against him; but he takes ground decisively against the other two.

His position with reference to the Councils is defined in the sentence: 'Nicea is a position won once for all; Chalcedon, on the other hand, betrays a certain tendency not merely to define but to theorise.' He objects strongly to the two-nature theory of Chalcedon, on the double ground that it depicts a Christ who is not the Christ of the Gospels, and that it rests on an impossible view of personality. The reasoning here seems to me conclusive. May we not add to it that the two-nature theory destroys the whole revelation value

of Christ? The two natures, Divine and Human, are supposed to lie, as it were, like two strata or, to vary the figure, like the outer court of the temple and the inner shrine. We learn to know the human nature, but behind it there is the nature we really want to know, but which by hypothesis is different from the other. We can never assert more of this than that it is like the human, as well as different. But how can we assert even this? We can only say 'this is like that,' when we have an independent knowledge of both, and so can compare them. But, clearly, this is not to use the Human Nature as a medium of Revelation. This was assuredly less by far than Christ meant when He said, 'He that hath seen me hath seen the Father.' The impossible metaphysics of linking up the two natures in one Person does not really satisfy the problem.

By parting thus decisively with the Ecclesiastical tradition at this point, Professor Mackintosh leaves the convenient shelter of Church authority. But he refuses with equal boldness to take refuge in the Ritschlian shelter. He will not hear of any impassable barrier between Religion and Metaphysics. If we are sure of a thing through faith and revelation, and here at least he is a true Ritschlian, then we are bound to take the responsibility of interpreting all things in the light of that certainty, of thinking things out and thinking them through. The passage in which he asserts this duty of the reason is one of the most impressive in the book.

The next two chapters in this subdivision lay down the bases of modern Christology. These are found in the Jesus of History and in Christian experience. The Christ with whom Christology has to deal must be great enough to account for His sinlessness, for His work as Redeemer, as Indweller, and as final Revealer of God.

We now come to the heart of the argument. The results reached in these two closing sections are in the main conservative, and will, no doubt, meet with a good deal of criticism. He has chosen to leave the shelter of authority, and to take the risks of theological construction, and the only way out for him now is to fight his way through. The spirit of the polemic is admirable, earnest, courteous, and trenchant.

He does not always carry conviction to my mind, and I shall note later some points which seem to me to need reconsideration. But the

problems are fairly raised and faced, and he has always something to say that is well worth saying on every one of them, and not a little that is illuminating. The whole discussion is so relevant and so well informed that it is impossible to follow it closely without having one's own mind cleared up on the whole theme, whether the result is for or against the writer. One idiosyncrasy of the author needs to be referred to at this point, if the reader is to do justice to the argument. I have repeatedly entered a caveat against some statement as too emphatic; and gone on with some protest in my own mind to find that protest removed at a later stage by the equally emphatic statement of the counterbalancing truth. It is part of the writer's peculiar expository gift, which leads him to isolate and emphasize. But the book needs to be read as a whole before we get his full meaning. It would be easy to misrepresent his actual thought by isolated quotations.

The crucial section of the book is that on the *Werthurtheile* of Christianity, which are here called 'the Immediate Utterances of Faith.' The first of these is that Christ is not only the Subject but the Object of Faith; that, explain it how we will, we cannot attain to the standard of faith in the God whom Jesus revealed without faith in Jesus Himself; and that, as is the measure of the one, so is the measure of the other. This is really the basal fact of Christology to-day, as real as is any of the great human experiences, as real as the principle that love seeks love, and that the soul lives by prayer. It is the simple truth that to-day confidence in the Father whom Jesus revealed can be maintained only through confidence in Jesus. The endeavour to rule out this elemental religious fact by *a priori* theories of the necessary relativity of Jesus, as a personality in the flux of history, is met by showing that Modernism is here inconsistent with its own scheme. It believes in prayer and in forgiveness, both of which are inconsistent with its own theory of relativism. To these we may surely add Freedom.

From this starting point the author goes on to the new position that Christian faith is in the Risen Christ. That Christ rose from the dead is to him part of the very substance of the Revelation. Here, of course, he is in sharp antagonism with Modernism, and even with many who think it unwise to stake Christianity on what they deem a purely external event, rather than on the revela-

tion of the Divine Character in the inner life of the Son alone. I cannot share this latter view. There can surely now be no doubt that the entire structure of Apostolic thought grew out of the Resurrection. It is indeed an endeavour to see all things *sub specie Resurrectionis*, and the optimism and vital force of the whole ethos and outlook depend upon this fact. 'Say your worst about the world, yet it is a world in which Jesus rose from the dead.' Such is the faith of the first Christians, and it is this conviction which makes them put Hope among the great virtues instead of among the fortunate gifts of temperament as we put it to-day.

From the Resurrection and Exaltation the argument moves on to the next religious idea, the perfect Manhood of Christ. The author is certainly right in putting this among the great *religious* verities of faith. This is the distinctively modern discovery, or rather rediscovery, the point in which the traditional Catholic Christology is weak, and which has to be reasserted if Christianity is ever to come to its own again. To many the whole modernist controversy is a mere lapse from the faith. It is surely nothing of the kind; it is fundamentally a recovery of an obscured truth. No truth is ever rediscovered without convulsions and extreme positions; and so it is to-day. But we shall never do full justice to Modernism until we realize that it is the one-sided reassertion of a great and neglected religious verity of central importance, the true Humanity of Jesus. It is just as needful that this truth should come to its full rights as that the most venerable ancient creeds should be conserved. Our author is in this regard a true modern. 'Were it conceivable indeed,' he says, 'that we were forced to choose—as we are not—between the conviction that Jesus possessed true manhood in all its parts, and the assurance that He was the Son of God come in flesh for our salvation, our plain duty would be 'to affirm His Humanity and renounce His deity.' With this I fully agree. But we could never have reached this position, with the richer content of Christian truth which, I believe, it implies, without the long modern conflict with Humanitarianism. I believe we must keep this in mind in all the phases of that controversy which may remain, and ask ourselves, 'What is, what may be, the truth which these continued protests contain?' It is not enough to show inconsistencies and impoverish-

ments of vital truth in Humanitarian writers, we must ask what is the possible religious truth for which they are still standing, and which, it may be, our own syntheses are as yet ignoring. Have we as yet found the final 'balance of truth'? Have we any right to assume that the controversy is as yet concluded, or that there may not be in the minds of those of us who hold with conviction to the positive position, residues of the past that the future will not justify? Over the rest of this chapter time forbids me to dwell. There is a very fine passage on the balance of qualities in Jesus, and a very interesting discussion of whether we can predicate human individuality as well as personality of our Lord, but we must pass on to the next chapter where the argument reaches its climax in the discussion of the Divinity of Christ.

In this chapter the author sums up the preceding argument. He recalls first the facts about Christ which he has established from the Gospel History. 'The primal and creative source of belief concerning Jesus is recorded fact. . . . The final court of appeal, therefore, is Jesus' witness to Himself as echoed and apprehended by the believing mind. . . . We are obliged to call Jesus what He called Himself, and what the new life He inspires proves Him to have been.' This last clause is expanded later. 'The moral authority of Jesus presents itself in the Christian conscience as invested with absolute supremacy, as infinite with the infinitude of God, also a fact which insists on doctrinal interpretation. It means that the voice of Jesus finds us at depths of our being accessible to God only. Again we have an intuition of Divine suffering in the Cross. Involuntarily, we are made aware, in presence of Christ's passion, that it is God Himself who bears our sin and carries our sorrow . . . that the judgment upon evil uttered upon Calvary is manifested through suffering veritably Divine, and that Christ chooses the Divine life He thus pours out for sinners. Again, Christ abides within His people, His life pervading theirs with a creative, undefined power; but this capacity to inhabit the inner man, kindling life by an originating impulse, is clearly something not predicable of a simply human personality. If He be the giver of a Divine Spiritual Energy, how escape the assurance that He is Himself Divine? Or if He reveals the Father perfectly, must He not participate by right of nature in that which He reveals? Finally, we arrive at the clear position that

specifically Christian faith in God the Father is linked indissociably to faith in Christ the Son. Without any duplication of the object grasped by faith—which would be polytheism—believers cast themselves down into the depths of Christ's compassion, and in Him find rest for their souls. Yet nothing can be more certain, than that in this sense Christians can believe in God only.'

'How shall we describe this wondrous Person, in whom those attributes of power and supremacy are found, this Jesus who transmits a life no one else had transmitted to Him? He is highest in the highest realm we know; through Him, as first cause, our race has received the creative inflow of the unseen pouring from fountains of the great deep. Which is the right predicate? How name the presence that constitutes Him our Redeemer? Surely it is only God Himself.'

After this the author selects three aspects of Christ's Humanity, which are intelligible only if they are based upon His true Godhead. These are His sinlessness, His special Sonship, and His transcendent risen life. He then discusses Haering's view, that the term Godhead is none the less inappropriate, as applied to Christ by scientific theology, though it is justifiable as the expression of intense religious feeling.

Finally, we get at the real heart and motive of the author's Christology in a striking passage, in which he urges that we 'can conceive a far more glorious Gospel' than that of the Humanitarian Christ. 'We can conceive the thought that God Himself should be present to heal and save. And we judge that the most glorious thought of God is always the truest.'

Of the power and truth and beauty of very much in this chapter it is unnecessary for me to speak. The last sentence quoted, indeed, seems to me to go to the heart of the matter. Nevertheless we confess to some questioning, if here we have as yet an account of the whole that is satisfying. I would briefly note two points at which the construction seems to me inadequate, with a view to suggesting discussion, and perhaps of leading the author to state his views more fully at some future time. When all is said, the centre of faith in the New Testament is placed in God, and in the Gospels this is quite clearly God the Father. The central motive of Jesus is not, as Seeley said, His enthusiasm of Humanity, but His enthusiasm of God, and His *ultimate* aim is not to awaken

faith in Himself but in His Father. I entirely agree with the author's position as to Christ Himself being the object of faith, and as to His seeking and approving this faith in His disciples. But the primary and ultimate aim is, that through Him they may find the Father. This, moreover, seems to me the dominant type of Apostolic religion. Christians are those 'who through Jesus believe in God,' and this is not 'Godhead' but 'the Father.' Moreover, we have the considerable number of subordinationist passages in the New Testament to consider in this connexion. Either we must regard these as 'vestigial survivals' or use them as vital utterances of faith. The author gives abundant evidence that he is familiar with this point of view. Indeed, the knowledge of all types of religious experience shown in the book is extraordinary. But here it hardly seems to have entered deeply enough into the fundamental construction. In the endeavour to avoid Tritheism we seem sometimes in danger of Modalism. It appears to me that we must start with Jesus as the Revelation of the Father. As we endeavour to enter into this we find that we become more, instead of less, dependent upon the Son. This is the vital experience which leads us to the conviction of His Divine place. 'He fills the whole sphere of God,' but He fills it as a transparent glory through which we look to the Father.

The other point relates to the implicates of the sinlessness of Jesus. Does that sinlessness imply necessarily, as the argument of the book maintains, that Jesus must be Divine? I cannot see that it does, on the author's basis. It is a leap beyond the data. 'When we ask why He uniformly triumphed over sin, whereas we fail, the answer, as we shall see, must lie in that element of His being, in virtue of which He is one with God' (p. 404). 'The sinless preface to a sinless adult life is in itself suggestive of a vital and inherent identity with the Divine' (p. 414). But possibly I misunderstand his basis, for later we have a pregnant saying, which if it were worked out would, I believe, greatly strengthen the whole argument of the chapter: 'His original oneness with God stands here solely for the potentiality and basis of sinless manhood' (p. 414). Were these two lines of thought wrought out more fully, the essentially filial character of Christ's Eternal Personality, and the essential kinship of that Eternal Personality with essential Humanity,

we should, I believe, have a fuller and more satisfying account of the whole matter.

It is in this section which deals with the *Werthurtheile* of Christianity that the core of the book lies. These are the verities, the author would say, of which we are sure. They are matters of faith, and of a certainty which we cannot predicate of further doctrinal constructions and interpretations. But none the less we are bound to go on to this further task. You have to face these problems in effect, he says, if these faiths are true. Here in what follows is the best solution I can give, and I give it for what it is worth.

The limits of time and space prevent me from dealing as it deserves with the singularly fresh and suggestive closing section of the book. It is a bold and comprehensive endeavour to deal with the problems of thought which arise as soon as we try to explain this Christ of Faith, to unify our impressions of Him, and to set them in the full light of our knowledge of God and the world and the soul. The mere enumeration of the leading topics discussed will show the range of this argument. The Incarnation and Divine Immanence, Pre-existence, Kenosis, Incarnation, and the Sub-conscious Life, Progressive Incarnation, the Virgin Birth, the Economic and the Immanent Trinity, are the leading themes. The whole discussion has a range and courage of thought which is eminently refreshing. The ancient problems are set in the full light of modern knowledge, and the solution is pursued with unflagging energy. Specially interesting are the chapters on Immanence and on Pre-existence.

As regards the method of the Incarnation the author accepts in its essence Dörner's view of a gradual union of the Divine and the Human in Jesus, as the Human Jesus grew in the spiritual life, and hazards the bold analogy of the growing union of the Christian with His Lord. I shall quote but one characteristic passage out of many to indicate the spirit of the whole. Dealing with the charge of elaborateness and inconceivability, he says: 'Yet even here, the main ideas of which these chapters have been so faltering and imperfect an exposition may perhaps challenge comparison, as regards mere capability of being thought, with the constructions of recent speculative philosophy, be it Hegelian, Bergsonian, or Materialistic. The conception of Godhead, self-renounced and self-fulfilled in Christ, is surely child's play in contrast

to the marvels of the absolute dialectic, of the intuitive method, or of naturalistic evolution as interpreted in terms of matter. Whereas the Christologian has at least this advantage, that the mystery he reports is a mystery of grace. Holy love is his last criterion of reality. The greatness, the mercy, the glorious power of Jesus Christ, who ransomed us with His blood, and who, after all creatures have received of Him, is still as endless as in the beginning—these are facts which have conveyed to the human mind a totally new impression of what God is, and of the lengths His love

will go to redeem the world. He who has stood by this ocean of Divine mercy, as it stretches from his feet to incomprehensible distances, will not too much complain that our estimate of Christ should thus bring us, ere we are aware, to the verge of silence.'

These words may well complete the imperfect notice of a noble book which, whether we agree or differ with it, and the reviewer does both, really advances the discussion of the great theme with which it is concerned, and will doubtless leave its deep mark on its future course.

In the Study.

New Commentaries.

WHATEVER the reason of it, there is no part of the Bible upon which we are better served with commentaries than on the Epistles of St. John. The volume in the 'International Critical Commentary' is the latest addition to the literature. Its title is *A Critical and Exegetical Commentary on the Johannine Epistles* (T. & T. Clark; 10s. 6d.). The author is the Rev. A. E. Brooke, B.D., Fellow, Dean, and Divinity Lecturer, King's College, Cambridge.

One of the most interesting things about the literature on these Epistles, is that it takes so long to grow old. Books on the Gospels, including the Johannine Fourth, are antiquated speedily; books on the Pauline Epistles stay a little longer; but books on the Johannine Apocalypse scarcely survive their author. On the Johannine Epistles only, so far as we can see, do the commentaries live. In his list of the literature on these Epistles Mr. Brooke names Lücke (1820-1856), Huther (1855-1880), Maurice (1857), Ebrard (1859), Haupt (1869), and Rothe (1878) as all worth studying still. What is the reason of it?

On Rothe, by the way, Mr. Brooke makes a remark, and on Rothe only. He says, 'A most valuable Commentary.' But he has forgotten that Rothe is accessible in English. To the earliest volumes of THE EXPOSITORY TIMES a translation of Rothe's *First Epistle of John* was contributed. It has not been reprinted, and has no doubt made these early volumes to be the more sought after.

With Mr. Brooke himself we are greatly charmed.

How good it is that the preacher—not only the special student but the practical preacher—is accustomed to turn first of all to the volumes of the 'International Critical Commentary.' We want reliable scholarship. We can do the rest ourselves. Every preacher will turn to Mr. Brooke's Johannine Epistles. And it is very rarely that he will require to turn to any one else.

In the Rev. Cyril W. Emmet's commentary on *St. Paul's Epistle to the Galatians* (Robert Scott; 3s. 6d. net), the argument in favour of the South Galatian locality is stated shortly and clearly; the argument in favour of an early date for the Epistle, a date *preceding* the Apostolic Council of Acts xv., is given in fulness and with astonishing force of conviction. For that great argument alone the book is worth buying.

But it is also a commentary, of independence and ripe scholarship. Mr. Emmet is becoming recognized as one of the most reliable theological writers of our day.

Professor Allan Menzies of St. Andrews, who published an edition of St. Mark's Gospel on a new plan, has not repented of his temerity. The new method of exposition has proved a true method and very useful. Now he has issued on similar lines an edition of *The Second Epistle of the Apostle Paul to the Corinthians* (Macmillan; 6s. net).

What is the method? The Greek is given on one page and Dr. Menzies' own translation on the page opposite. Then, the commentary is an exposition, not of the writer's words but of his

thoughts. That Dr. Menzies has studied the words, and studied them much, his translation is evidence enough. But the words are only the channel through which the thought is poured; and he is right in believing that what the expositor ought to make us acquainted with, is what the writer says and not how he says it.

Moreover, this method makes a commentary really readable. The stepping-stone method, by which you jump from one phrase to another, is very wearisome. This method is as refreshing as it is informing.

Professor Menzies is always himself. He does not follow the fashion and divide the Epistle into two or more epistles. Nor does he rearrange its contents. He finds that as it lies before him, 'it is not unintelligible.' He concludes a searching examination of the evidence in this way: 'It is the same material that burns in both parts of the Epistle; only in the earlier, the fire is kept down and not allowed to burn into flame. In the latter part it does so. And it is natural to suppose that the part in which the Apostle suppresses his feeling, and only betrays it in a series of hints and of quotations of what is said of him at Corinth, is anterior to the part in which he allows it free vent. It would be a strange thing if, after expressing himself so freely and unreservedly as he does in 10-13 about his opponents, he had written another letter in which the flame did not appear, and he yet showed by his veiled reproaches and complaints that he still kept his grievances.'

This volume will certainly add to the author's reputation.

The 'International Critical Commentary' is now proceeding with unusual but very welcome rapidity. We have just rejoiced in Brooke's Johannean Epistles when we are handed *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians* (T. & T. Clark; 10s. 6d.). The editor is the Rev. James Everett Frame, Professor of Biblical Theology in Union Theological Seminary, New York.

How does Professor Frame arrange his materials? In the Introduction he has eight great sections. The first section gives the historical atmosphere in which St. Paul found himself. The second and third sections handle the questions that concern the two letters, the second letter being considered under the heads: (1) Occasion; (2) Place, Date,

and Purpose; (3) Contents; (4) Religious Convictions; (5) Disposition. Then follow sections iv. Language and Personal Equation; v. Authenticity of First Epistle; vi. Authenticity of Second Epistle; vii. Text; viii. Commentaries. The longest discussion is of the authenticity of the Second Epistle. Every book, brochure, and magazine article seems to have been considered. The conclusion is: 'Since the antecedent probability, namely, the intelligibility of the historical situation implied by II, the language, the personal equation, and the religious convictions, is distinctly in favour of Pauline authorship, and since the objection to the genuineness on the score of alleged discrepancies between 1 Th 5^{1st} and 2 Th 1¹⁻¹² is not insuperable, the hypothesis of genuineness may be assumed as the best working hypothesis, in spite of the difficulties suggested by the literary resemblances, especially the striking agreement in the epistolary outline.'

The Commentary itself is perhaps fuller of exegetical and less full of critical material than usual. The summaries are lucid and terse; the explanation of difficult or pregnant passages is candid and as a rule convincing. Without doubt Professor Frame has made a notable addition to this great series and a name for himself.

At the Clarendon Press has been published the fourth and last volume of *The Hebrew Prophets for English Readers*, as edited by Francis H. Woods, B.D., and Francis E. Powell, M.A. (2s. 6d. net). Each of the previous volumes has received particular notice in THE EXPOSITORY TIMES, and now, on the issue of the last, let us see if we can make it understood that this is no ordinary commentary. These editors do not repeat with slight verbal variation what other Commentators have said. Their work is original from beginning to end, and based on many years' arduous study of the Prophets. Sensitive to the least item of new knowledge, they are also respectful to the tradition of the Church. If they have arranged the prophets in an unfamiliar order they have done so, it may confidently be understood, on the clear demands of scholarship.

A Note on 'Rest.'

Students (we do not say readers) of Dr. Edwin A. Abbott's books have been saying, that about

this time another volume was due. It has come, in the form of an exposition of the Odes of Solomon, a volume of six hundred and sixty-six octavo pages, each page packed with matter, and all original, thoughtful, demanding incredible research and verification. Again this scholar comes before us as the greatest wonder-worker of our time. The title of the new book is *Light on the Gospel from an Ancient Poet* (Cambridge: At the University Press; 12s. 6d. net).

There is only one way of doing justice to such a book in a review. It is to select some topic out of it, make an effort to show the wealth of scholarship there is in that topic, and then let it be understood that there is a hundred topics in the volume, each as fertile in thought and all treated as thoughtfully. We select the subject of *Rest*.

'After the introduction of love [dealt with by Dr. Abbott in the previous sections of his book], which is the power that makes a family and a home for Man, there comes naturally, for a Jewish poet, the thought of rest. For "rest" is the Hebrew term for expressing "home"; as when Naomi says to her daughters "The Lord grant you that ye may find *rest*," and to Ruth "Shall I not seek *rest* for thee?"—that is, the "rest" of married life, in a home. A promise of "rest," meaning the promise of a home in the Promised Land, is made to Moses as the representative of Israel. The successor of Moses, Joshua—who for Christians would stand as the first Jesus and the type of the second Jesus—repeats this promise of God. It is also said that before Joshua's death "the Lord had given rest unto Israel." But the historian adds, "from all their enemies round about." Every Jew would recognize that the "rest" was but temporary, and would agree with the Epistle to the Hebrews that in the highest sense the promised "rest" was not yet given:—"There remaineth a *rest* for the people of God." The literal rendering is, not "rest"—as elsewhere in the Epistle—but "sabbath-keeping." The true "sabbath-keeping" was yet to come.'

The name of Solomon is associated with rest. It was promised that he should be 'a man of rest' (1 Ch 22⁷⁻¹⁰), and that the house which he was to build would be called 'a house of rest for the ark of the covenant of the Lord' (1 Ch 28²). It is natural therefore that the Odes of Solomon, as they are called, should have much to say about rest. Dr. Abbott discusses the word as it occurs; but at this point he writes a note—one of his long,

informing, amazing, charming notes—on the first mention of the word 'rest' in the Bible.

The first mention of the word 'rest' in the Bible is in connexion with Noah, whose name indeed signifies 'rest.' There is, of course, the earlier rest of the Sabbath, rest after toil, but that is different. The rest of Noah is the rest of home and a quiet spirit; the rest of the Saviour's invitation, 'Come unto me—and I will give you rest.' Of this same Noah it is said that 'the Lord smelled the sweet savour' of his sacrifice, where 'sweet' is a noun derived from the root of 'Noah'; literally the translation is, 'the Lord smelled the smell of restfulness'—a quieting, soothing, tranquilizing smell.

But is not Noah's name connected with *comfort*? It is. Lamech's prophecy was: 'This same shall comfort us.' And hence arose confusion in the translations and interpretations of this passage. The LXX translates 'This man shall-give-us-an-interval-of-rest (one word, *διαπαύσει*) from our works and from the troubles of our hands.' Philo quotes the LXX, and admits—an admission the Christians were not slow to take advantage of—that Lamech's prediction is 'literally false'; for, he says, during Lamech's life, instead of a relaxation, there was a recrudescence of evil. Origen replied: 'Our Lord is the true Noah' (*Hom. Gen. ii. 3*), and quotes the promise in St. Matthew (11^{28, 29}).

Did Origen mean, then, that the 'all' of our Lord's promise definitely included Lamech, thus fulfilling Lamech's own prediction, 'This same shall comfort us'? He does not say so directly, but St. Peter does. In the famous passage in 1 Peter (3¹⁸⁻²⁰), those whom Lamech calls 'us' are definitely mentioned as 'the spirits in prison—disobedient—in the days of Noah,' and to them it is said that Christ proclaimed release. The 'prison' of Sheol, says Dr. Abbott, might be regarded as (Ps 69^{14, 15}) 'the pit,' 'the deep,' 'the water flood,' 'the deep waters,' 'the waters that come unto the soul.' Only seven persons came alive out of these waters with the first Noah. The second Noah brought up a host, rescued for a new life. This act of rescue the Epistle likens to 'baptism,' and it emphatically explains that the act was spiritual. It was '*in the spirit*' that Christ 'proclaimed,' and it was '*to spirits*.' And 'baptism' is 'not the putting away of the filth of the flesh,' but the question-and-answer of a good conscience toward God.

New Sermons and Essays.

The brief essay, half expository, half devotional, is a feature of certain weekly newspapers, especially *The Christian World* and *The British Congregationalist*. Unattractive at first, they become at last the feature of most acceptance. The Rev. Edward Shillito, M.A., is a contributor of such essays, few more acceptably. He has now gathered a selection of his contributions to the journals named into a volume, issuing it under the title *Looking Inwards* (Clarke & Co.; 2s. 6d. net).

There is no limit to the interest of life when it is set in the light of eternity. Had Mr. J. Brierley looked out on the world as a mere thing of phenomena his essays in *The Christian World* would have come to an end long ago. They would have come to an end, not for lack of material to write about, but for lack of people who cared to read what was written. How long has he been writing? Some of us have a row of volumes on our shelves. Yet the latest volume, called *The Life of the Soul* (Clarke & Co.; 3s. 6d. net) may be read from cover to cover with as much enjoyment as ever.

A volume by Mr. Maurice Clare of devotional chapters on the Creed—chapters which may have served and may still serve as sermons—has been published by Messrs. Hodder & Stoughton in a new, striking, and highly pleasing, outward fashion. The chapters have that mingling of homiletical suggestion and literary instinct which makes modern devotional writing so popular. The day is over upon which men wrote their devotions for their own souls' sake; they write now quite consciously for the sake of the souls of other men. They write for the nibbling multitude, and they know that if they are to be successful as fishers of such men they must bait with literary reference and familiar quotation. In Mr. Clare's book the references to literature run down each broad margin in all men's sight. For the good fisher understands that his bait must be visible and he himself less so. The title of the volume is *The Creed in Human Life* (6s. net).

A volume of sermons on *Bible Types of Modern Men*, by the Rev. W. Mackintosh Mackay, B.D., came recently to tell us that we had not exhausted the capacity of the Bible for surprising us. Just

as instructive, combining evangelical warmth with ethical instruction, is a new volume by the same preacher on *Bible Types of Modern Women* (Hodder & Stoughton; 6s.).

Not every popular preacher is popular after the press. The Rev. G. H. Morrison, M.A., can publish his sermons as he preaches them and enjoy his popularity both ways. The new volume is again a collection of his Sunday evening sermons, and again the sermons are simple in thought and expressed in simple language. Each sentence is intelligible and contributes to the finished grace of the whole. The title is *The Afterglow of God* (Hodder & Stoughton; 5s.).

Where lies the secret of the acceptance given to every new volume of sermons issued by Archdeacon Basil Wilberforce? He is an eager temperance reformer—that is not the secret. He is an ardent universalist—is it that? Perhaps, after all, it is simply the plentiful share of sunshine which he pours through his preaching upon hearer and upon reader. There is no nicety of scholarship or logical order of argument—there is simply warmth. The new volume is *Steps in Spiritual Growth* (Stock; 3s. net).

A Report has been issued of the Sermons and Lectures delivered at the *Westminster Bible Conference, Mundesley, 1912* (Morgan & Scott). The price is not stated, but it is an unbound volume and presumably published at a small price. The sermons and lectures are by men like Dr. Campbell Morgan, Mr. John A. Hutton, Professor Griffith Thomas, and Mr. J. E. Rattenbury.

Mr. Francis Griffiths, proceeding with his several enterprises in homiletical literature, has sent out Parts 69 to 76 of *The Churchman's Pulpit* (1s. 6d. net each), as edited so competently by the Rev. J. Henry Burn, B.D. This, when complete, will be the largest collection of sermons ever issued in book form, and not only the largest but the best.

The same publishers have continued *The Children's Pulpit*, issuing Parts 6 to 10 (1s. net each); and Parts 85, 86, these two containing topical rather than textual sermons, the 86th Part a double number (2s. 6d. net). They have ready

also two more parts of the 'Lecture Library' (1s. 6d. net each), *Witches and Witchcraft*, and *Joan of Arc*, both by Mr. Percy Allen.

More conspicuously than any man in our day, Sir Oliver Lodge stands on the borderland between Science and Religion. Now he writes to *Nature* on some scientific topic; now he sends an article to *The Contemporary Review* on some religious question; and now he contributes something to *The Hibbert Journal* which is neither Science nor Religion. The religious papers of many years he has gathered together into a volume, to which he has given the title of *Modern Problems* (Methuen; 5s. net). They are not all obviously religious—'The Smoke Nuisance,' for example. But Sir Oliver Lodge rarely separates Science altogether from Religion, and so he has had to consider whether this or that essay should come into the volume on religious subjects or into the next volume on scientific subjects. It may seem wonderful that one man could write on Determinism and the Smoke Nuisance, and especially essays that are worth republishing; but the subject of an essay is always of less consequence than the treatment of it; and, after all, these subjects may not be altogether unconnected. In any case, whatever Sir Oliver Lodge writes he writes so that everybody reads him.

The Rev. P. N. Waggett, although of the Society of St. John the Evangelist, is not unacquainted with the problems, political and social, which are crying for resolution. Nor is he unconcerned. But he holds that the pulpit is the place, not for the resolution of problems of conduct, but for the proclamation of that grace and power which makes good conduct possible and a delight. Therefore in his volume of Lenten sermons, entitled *Our Profession* (Longmans; 3s. 6d. net), he has dealt solely with the grace and the power, 'those things which for Christians do not change.' He has dealt with Faithfulness and Righteousness, giving five sermons to the one and four to the other. He has closed the book with a Holy Week and an Easter sermon, the one on the Barren Fig-tree, the other on Christ's Friends and Foes.

the things most surely to be believed, nothing has come into our hands which can touch a little volume of essays entitled *The Dominant Ideas of Christianity*, and written by the Rev. John Macaskill, M.A., Paisley (Oliphant, Anderson & Ferrier; 1s. 6d. net). Nothing can touch it for reverence of approach, for insight, for delicate unconscious phrasing.

It may not be generally known, but we believe it is a fact, that retreats are becoming quite a feature of the religious life of our day, and not least among Scottish Presbyterians. So the volume of essays on *Retreats for the People* (Sands), which a Jesuit, the Rev. Charles Plater, has published, will find a wider welcome than the author anticipates.

A Marriage Address.

BY THE REV. ARTHUR F. TAYLOR, M.A., ST. CYRUS.

MY DEAR FRIENDS,—The first condition of wedded, as of all other happiness, is the blessing of the Almighty God, by whose power we were created, by whose bounty we are fed, and by whose grace we are saved. That blessing we have already besought for you, and will beseech whensoever we remember our kindred and our friends in the prayers either of the home or of the Church.

But in this quest of happiness something also depends upon ourselves. That husband and wife will love one another we take for granted. *That* comes by instinct; it is a subtle unanalyzable attraction. But husband and wife have also to live together, and that does not come by instinct. It is an art that has to be learned, and, to speak frankly, is not always very easily learned. Naturally; for it is scarcely to be expected that husband and wife will always be found in precise agreement in every respect of judgment, taste, and feeling.

Like every other art, this art of living together has to be learned by studious patience and care. There are, I think, two prime secrets in the art—the one negative, the other positive.

Negatively, we husbands and wives must learn studiously to avoid the foolish and perilous habit of accumulating a store of petty grievances against one another—dwelling in memory upon things that are far better entirely forgotten.

And then *positively*, we must endeavour in all

Innumerable as the books are which tell us of

things to deal with one another in a spirit of resolute, generous, and kindly forbearance and, so far as may be, of understanding sympathy.

My brother, let me then remind you, or ask you to remind yourself, that a woman is not as a man. A man is prepared to take many things for granted in the intercourse of life. Having said a thing once he scarcely thinks it necessary to say it again. But a woman is not made that way, I think. You love your wife, and she knows that you love her, nevertheless she will like to be told so many times either in words or by those little gifts and attentions that are only a more delicate kind of language.

You will remember this also, my brother, that marriage generally brings to the man an immediate access of comfort, but to the woman it brings an immediate access of responsibility, and may, in the course of years, bring upon her a very severe strain both of body, mind, and spirit. Remembering this, you will, I am sure, endeavour to give to your wife that courteous consideration that is due to one who is sometime called the weaker vessel, but who often has the heavier burden to bear.

And *you, my sister*, will remember that a man is not as a woman. Your husband has already given much of his energy to his business, and must continue to do so. While *your* thoughts will be centred in the home, *his* must ever be divided between the home and the market; for there is in every man, worthy of the name, an impulse to go out into the world and measure his strength and capabilities alongside of his fellows. Be it yours, then, not merely to make his home comfortable and happy, but also, day by day, to gird on, as it were, his armour for the fight and bid him be brave, incorruptible, and strong.

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you. The Lord mercifully with His favour look upon you; pour upon you the riches of His grace; sanctify you that you may please Him both in body and in soul, and live together in holy love unto your life's end.

Cura Curarum.

“The truth is that we have need constantly to go back to the first principles of our ministerial vocation and to renew our sense of its purpose and aim. We should be greatly helped to do

this, were we to make it a practice to read carefully, from time to time, the service which was used at our ordination as priests.”—A. W. ROBINSON, *The Personal Life of the Clergy*.

And here is the Bishop's address in the service above referred to, as we find it in The Book of Common Prayer of the Church of England:—

‘You have heard, brethren, as well in your private examination, as in the exhortation which was made to you, and in the Holy Lessons taken out of the Gospels and the writings of the Apostles, *of what dignity, and of how great importance* this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, unto how high a Dignity, and to what weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

‘Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body. *And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence,* ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children, towards the spouse and body of Christ; and *see that you never cease your labour, your care and diligence,* until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your care, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

‘Forasmuch then as your office is of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful, and thankful unto the Lord, who hath placed you in so high a Dignity; as also to beware, that neither

you yourselves offend, nor be occasion that others offend.

‘Howbeit ye cannot have a mind and will thereof of yourselves; for that will and ability is given of God alone: therefore *ye ought, and have need, to pray earnestly* for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; *consider how studious ye ought to be in the reading and learning of the Scriptures*, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this same cause, how ye ought to forsake and set aside (as much as ye may) all worldly cares and studies.

‘*We have good hope that ye have well weighed and pondered these things with yourselves long before this time*, and that you have clearly determined by God’s grace *to give yourselves wholly to this one thing, and draw all your cares and studies this way*; and that you will constantly pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.’—BOOK OF COMMON PRAYER.

‘If the scholar feels reproach when he reads the tale of the extreme toil and endurance of the Arctic explorer he is not working as he should.’—A. W. ROBINSON.

Virginibus Puerisque.

The Rev. Will Reason, M.A., excellent scholar, and the friend of the little folks, has published a volume of *Ten Minute Talks to Boys and Girls* (Robert Scott; 2s. net). We take one talk out of the book by way of exhibiting its quality.

Houses of Life.

There is a story from America of a man who was engaged to build a house. He got the work

because he was going to marry the servant of the gentleman who wanted the house built. This gentleman gave him the plans, told him how much it was to cost, and said it must be finished by the time he returned from a journey to Europe. When the builder understood that his employer would be away while the house was being put up he was very glad, because he did not like people to watch what he was doing. He was one of those men who make the outsides of things look very nice, but scamp the inside work. So he put cheap pipes where they were under floors or covered up by plaster, and did not trouble to make the joints properly. He made the doors and windows of unseasoned wood, put bad stuff into the roof where it could not be seen, used plenty of putty to fill up the cracks instead of being careful with his joinery, and tried every trick he knew to save as much money as he could out of the job, while making it look nice with paint and varnish over all the outside places.

When the employer came back, the house was finished, and the builder showed it off, calling attention to all the things that looked nice, and declared that there was not a better built house anywhere round.

‘I am glad you like it so much,’ said the gentleman, ‘for it is my wedding present to you and your wife, to live in.’

Then the man’s face fell, as he thought of the pipes with leaky joints, the doors and windows that would soon be rattling with every wind, the dark corners where his foot might go through the floor some day, and the roof that would not be long before it let the rain in. Somehow putty and paint did not seem such good things as they did when he believed that some one else would live in the house.

You think he was not only a bad man, but very foolish, and perhaps you are wondering why the story is told to you. Do you not know that you have been given a house to build, in which you will have to live yourself? That is true of every one of us. Indeed, it is not one house only but several, which you are building now, in some kind of fashion.

There is the House of the Body. You are putting material into that every time you take something to eat, and the way in which you build with this material depends on your habits, whether you take the right kind of exercise, use plenty of

clean water, get enough fresh air, go to bed at the right time, and things of that nature. Some greedy boys and girls get very cross if they are not allowed to eat the wrong things, others are lazy, or hate washing, or will not go to bed so as to have the proper amount of sleep. Well, if you are of this kind, you cannot expect to have a good Body House to live in when you grow up. If your stomach and liver give you trouble, if you are flat-chested and feeble, and generally unable to do what healthy people can, just remember that you have been told how it would be. It is your House, and you will have to live in it.

Then there is the Mind House. That is where you do your thinking, and it makes a great difference whether that thinking is true or not. You are building this House out of the things you learn, and the way in which you do your lessons. Remember that it is not only what you have to learn by memory, but all your habits of attention, thoroughness, order, and the rest. These things make the framework of the House, and it is while you are boys and girls that it can be properly put together. I have known children who think that school is a kind of game with the teachers. If they make you do the work, that scores one to them; if you can manage to shirk, it counts to you. But it is not the teacher who will have to put up with the holes in the knowledge and the dark windows of the Mind House; it is yourself who must live in it.

The best house of all, if it is properly built, is the Heart House. I wonder if you are building it the right way? Some foolish people build it only for themselves, and then it becomes a terribly lonely place as they get older; narrow, dark, and stuffy. It is made of the wrong material, such as meanness, jealousy, envy, greed, and spite, which never wear well. But if the House is built of sympathy, generosity, honour, and other good material, it makes a beautiful home, where friends are welcome, and the Lord of Life Himself will come in. He cannot do that where there is only room for yourself. Remember again, whether others can come in or not, you have to live in it; either in the beautiful home, or in the narrow prison.

You will see how important all this building is, and perhaps think it is too much to expect you to know how to do it. It would be, if you were left

alone. But Paul, in one of his letters, tells us that God Himself is the Architect, and has given us the plan of the House in Jesus Christ. He is the Foundation, and if we build on that, we shall not go wrong. If we build on another plan of our own, we shall find that sooner or later there is nothing to hold the walls up, and they will crack and tumble. That is why we want you boys and girls to know as early as possible what Jesus is. We want you to take His words, and use them in your life. You should try, after seeing what He is like, to be like Him yourself. Then He will be able to help you, because He is not only the plan on paper, but the foundation. You can put your whole weight on Him.

Children's Books.

The Society for Promoting Christian Knowledge has published six volumes of children's books, all for the coming Christmas.

One volume is written solely to give pleasure to the bigger girls. Its title is *Aunt Pen* (2s. 6d.). In fulness the title is *Aunt Pen; or, Roses and Thorns*, which at once indicates the character of its contents. We may say that the lives of girls are rarely so rosy and less rarely so thorny; but the novelist is not a mere realist. If no liberty of imagination were allowed where would the pleasure be? The author of this volume is L. E. Tidderman.

For younger girls Florence Willmot has written a book. Its title is *Care of Uncle Charlie* (2s.). Again the idea is evident, and again the ups and downs are more startling than life usually offers. The conversation is the great feature of this book. Its short paragraphs are always lively and often amusing.

Two books for boys now. And first, *The Fortunes of Harold Borlase*, by John Graeme (2s. 6d.). It is a story of the days of Admiral Blake, a story of the sea and of sea-fights, the most thrilling of all adventures. The other is deeper in interest, and darker in experience. It is a tale of Siberia. Its author is Gertrude Hollis, and its title *A Lost Exile* (2s.).

Two books for the younger children are both written by Jessie Challacombe. Of the one the title is *Wait and Win* (1s. 6d.), of the other *David's Diaconate* (1s. 6d.). Both are illustrated by Oscar Wilson.

Professor Söderblom on Religion and Mysticism.

BY PRINCIPAL THE REV. J. G. TASKER, D.D., HANDSWORTH COLLEGE, BIRMINGHAM.

BARON FRIEDRICH VON HÜGEL'S *The Mystical Element of Religion* has found an appreciative and discriminating reader in Professor Nathan Söderblom of Upsala, who contributes to *Religion und Geisteskultur* for October last a deeply interesting article entitled 'Thoughts on Religion and Mysticism.' Full justice is done to the erudition, intellectual sincerity, and profoundly religious spirit of the Roman Catholic lay theologian. His book has powerfully impressed Dr. Söderblom, and has raised in his mind questions in regard to the mutual relations of evangelical religion and mysticism.

Historical reasons are given for the fact that in educated circles to-day there are many whose ideal of a sensible religion is a morally good and socially useful life. Kant gave classical expression to this ideal when, in 1793, he entitled one of his works *Religion within the Limits of Pure Reason*. 'Subjectively considered,' he says, 'religion consists in understanding that all our duties are Divine commands.' Von Hügel has no difficulty in quoting *Protestant* authorities who hold that Kant has overlooked essential features of religion, as, e.g., the inwardness of communion with God.

Ritschl accepted Kant's view with modifications. Kant postulated God as a guarantee that the categorical imperative should be in harmony with reality, and that obedience to the dictates of conscience should not conflict with man's desire for happiness. Herrmann retained the categorical imperative, but taught that in the moral life eternal truth confronts man with its condemnations and terrors, but in Christ eternal truth approaches man with comforting and redeeming grace. Insistence on Christ's nearness to our thoughts as the condition of all communion with God involves the exclusion of mysticism. In Christ, not in our inward experience, Christ meets us; or in Herrmann's own words: 'In God Himself we find nothing besides Christ.' Von Hügel grants that Herrmann's reaction from subjectivity was justified, but not his insistence on an exclusive and impracticable objectivity; he also agrees with Herrmann in holding that the full revelation of God is given in Jesus Christ, but not in claiming for Christ prerogatives which are regarded as

implying that in the pre-Christian era neither Jews nor Gentiles attained to a true knowledge of God. Hence the complaint that Herrmann's teaching leans towards Pan-Christism.

Professor Söderblom begins his comments on Von Hügel's criticism of Protestant religious philosophy by acknowledging that Kant had an abnormal dread of the word 'mysticism.' But agreement is expressed with Hamann, who describes Kant himself as a mystic. The true nature of his religion is manifest not in his postulating of God and immortality whilst keeping within the limits of pure reason, but 'in his reverence, one might almost say his worship, of the unconditional majesty of conscience.' His interpretation of the moral law recognizes a higher order of reality than the rational. The mystical or super-rational element in Kant's conception of religion is found in his teaching concerning the claims of the moral reason or conscience. 'Kant's religion has also its mystery into which only the initiated have ever been privileged to gaze.' That mystery is involved in man's moral nature; his participation in a supernatural reality is revealed in the compunctions and consolations of conscience.

Dr. Söderblom calls attention to the changed attitude of the modern mind to which the word 'mysticism' is no longer an offence, but a glory. Publishers are glad to see it in the titles of books submitted for acceptance. But it is not because mysticism has a vogue to-day that an urgent plea is made for a higher appreciation among Protestants of the significance of mysticism. The appeal is from Kant and Ritschl and Herrmann to Luther and his doctrine of the *unio mystica*. 'The mystical union is neither an obsolete dogma, nor an accretion; it is a genuine constituent of evangelical Christianity, inasmuch as its mysticism is inseparably bound up with the essentials of every Christian life, that is to say, with the forgiveness of sins and with justification.'

Has Christianity a mystic secret of which an outsider, ignorant of it, cannot speak save as a blind man talks of colours? If it has, can it be that this secret is revealed only to those who have ability and leisure to study the subconscious

processes of their mental and spiritual life? In pressing these questions Dr. Söderblom has Von Hügel in mind, and he confesses himself convinced by the Romanist mystic that, in modern Protestantism, contemplation and ascetic discipline have been neglected. Nevertheless, he is of opinion that Von Hügel forgets or undervalues what is of much greater importance, namely, that Christianity has a mysticism of its own, depending not upon fluctuating emotions, but upon a central experience of the soul, even the forgiveness of sins. In the region of conscience a miracle is wrought; it is a secret experience transcending reason, but it becomes an abiding source of nourishment of a high and true mysticism.

If, therefore, mysticism signifies an immediate, that is to say, an unmediated perception of God, it is rejected alike by Herrmann, Von Hügel, and Söderblom. But another meaning has been given to the word in the Christian Church. Distinctions have been drawn between exoteric and esoteric doctrines; disciples of Christ have been divided into two classes according as they had or had not been taught the secret. But such a differentiation does not harmonize with the free invitation of Christ's gospel, which is good news for 'all that labour and are heavy laden.' Professor Söderblom reiterates his question: Is there not in the Gospel an objective mystery of which the true mystic has a reflection in his soul? and his reply is that the unique mystery of Christianity is Christ. He adds, however, that when St. Paul says it is the Cross, there is no contradiction. 'In Christ and in His Cross two lines meet along which can be traced the miracle of religion or the revelation of God, namely, *conscience and history*.'

In expanding this statement the Scriptures are appealed to in support of the assertion that a living sense of God was enkindled in the souls of the prophets by the promptings of conscience. 'Conscience was the flint on which the spark was struck in whose light God and His ways were seen.' Alike in the prophets and in the Gospel it is in the ethical sphere that the wonders of the new creation are revealed; light increases as morals advance from negative to positive precepts, and from the fear of punishments to the accusations of conscience, until Jesus on His cross manifests the power of love and makes that cross the symbol of love. 'According to the evangelical conception of experience the entire marvel of

Christianity with all its mysticism may be summed up in a single word, an ethical word, a word of love, the central word of Christian ethics—forgiveness.' A *strictly* ethical and therefore a mystical word is 'forgiveness'; for, unlike love, it cannot be dragged down to the level of natural religion.

In the Christian view of the world, history has a mystical aspect. The Bible teaches men to find God in history. Hence the *a priori* idealist has a different conception of history from the Christian to whom 'all history is not of equal value as a Divine revelation' any more than all life is equally instructive to a biologist. In Christ the Divine element in history attains its climax; He is the Word of God to humanity. 'All history,' argues Dr. Söderblom, 'belongs to the Christian,' and the revelation of God which culminates in Christ emphasizes the manifestation of Divine grace in personal experience. The history of the individual Christian involves a mystery; it is the story of God's secret dealings with his soul. 'In theory the mysticism of conscience may be distinguished from the mysticism of history, but in reality they are most intimately connected. . . . Both reveal God.'

The mystical aspect of history also accounts for the consciousness of life as a calling. In his opposition to Herrmann's so-called Pan-Christism, Von Hügel mentions Plato, Plotinus, Epictetus, and others, whom he regards as pre-Christian mystics, but he makes no reference to Socrates. Yet Socrates may be styled a mystic, not because of strange psychological experiences, but because of his obedient response to the call which convinced him of a Divine guidance of his life. Dr. Söderblom insists on the essential mysticism of evangelical religion, because it makes forgiveness the condition of communion with God, and because forgiveness can be realized only in the fulfilment of the duties of the Christian calling in communion with men. Evangelical forgiveness cannot be egoistically conceived; 'as we also forgive,' in the Gospel as in experience, links the Christian with his fellows.

Towards the close of his illuminating article¹

¹ The ably edited quarterly in which Dr. Söderblom's article appears deserves to be better known in England. The subtitle of *Religion und Geisteskultur* is *Eine Zeitschrift zur Förderung der Religionsphilosophie und Religionspsychologie*. Its editor is Dozent Lic. Th. Steinmann of Gnadenfeld. Preis des Jahrgangs von 4 Heften, M.6. Verlag von Vandenhoeck & Ruprecht in Göttingen.

Dr. Söderblom points out that in his opposition to Herrmann's 'one-sided objectivity' Von Hügel has been misled by some of Herrmann's expressions. The Ritschlian professor would not use the word 'mysticism' in Von Hügel's sense, but his religion is a genuine form of Christian mysticism. 'Von Hügel blames Herrmann for his positive objectivity which ascribes exclusive importance to external history. But he is rather open to the objection that in his conception of

piety he manifests a tendency to separate Christ from history, and to insist so energetically on His being eternally present that there is some danger lest Christianity should lose its characteristic of being an historical religion.' In Von Hügel's mysticism Dr. Söderblom thinks 'there is scarcely sufficient room for the full significance of Christ. . . . He has not the clear vision of the secret of the religious and moral significance of Jesus as a reality established by its historical actuality.'

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN.

JOHN VI. 35.

'I am the bread of life.'

1. 'I AM the bread of life.' The words sprang directly out of the circumstances under which they were spoken. About the time of the Passover, which perhaps He could not keep at Jerusalem, the Lord had fed five thousand men in the wilderness with five loaves and two small fishes. The multitude with hasty and undisciplined zeal fancied that they saw in this miracle the coming fulfilment of their own wild hopes, and sought to take Jesus by force to make Him a king. When they were foiled in this design, some still followed Him to Capernaum, but only to learn there that they had utterly mistaken the import of Christ's work.

'Ye seek me,' He said, 'not because ye saw signs'—not because ye perceived that the satisfying of the hunger of the body was an intelligible parable of the satisfying of the hunger of the soul—'but because ye did eat of the loaves and were filled': because you looked to Me to satisfy mere bodily, earthly, temporal wants: because you brought down the meaning of that one typical work to the level of your own dull souls instead of using it as a help towards loftier efforts: because you still rest in the outward, the sensuous, the transitory, all of which I am come to reveal in their true character as symbols, pledges, sacraments of things spiritual and eternal.

True it is, such is the general force of the words which follow, if we may venture to paraphrase them, true it is that there is room for your labour even now: true it is, as you plead, that Moses

gave your fathers manna by the word of God not for one meal only, but for forty years in the wilderness. True it is, as you argue, that the greater Moses will give to his people bread from heaven, more copious and more enduring than that perishable food. But while this is so, you fatally misunderstand the work, the type, the food. The work—strange paradox—is faith: the type is the faint figure of a celestial pattern: the food is not for the passing relief of a chosen race, but for the abiding life of the world. You seek something *from Me*, but if you knew the gift of God, you would seek *Me*: 'I am the bread of life.'¹

2. There is no single figure which can be made to express all that Jesus Christ is in His relation to man. So diverse and so subtle are these relations, belonging as they do to the mysterious sphere of the spiritual, that many images are needed to present the truth in its fulness. Hence in the New Testament we find Christ calling Himself by many different titles, and using many figures to convey to men the sense of all He had come to be to them. Now He is the light of the world, and now the door of the sheep, and again the shepherd himself, the resurrection and the life, the way, the truth, and the life, the true vine, and here the bread of life. All these He is at once, and they each convey to us, according to our many-sided needs, truths which make Christ real and accessible.

3. The words, in the original Greek, come upon us with an extraordinary emphasis. Here is the declaration of a Divine fact. Jesus in His own

¹ B. F. Westcott, *The Revelation of the Father*, 33.

Person makes a deliberate announcement about Himself, and with a style and manner which remind us of God speaking to the Israelites of old.

It was the fact of Jesus as the bread of life which alone made possible the primitive Church with all its simplicities of thought and purpose. Sustained by that food—the food of the saints—men and women went forth to suffer and to die. Their belief was not merely an appropriate part of a carefully constructed system of philosophy; it had its root in the reality of things. When Jesus proclaims Himself to be the bread of life—in words which we cannot even conceive the most original and powerful religious teacher using of his own person—He is not afraid to appeal to experience, the experience of life, the experience of history. It is by experience that all facts must be tested; and it is so here. ‘I am!’—how does experience meet that incredible challenge? In one of the most beautiful of the stories that cluster about his name, St. Francis comes, worn and weary, to a town with one of his brethren, and they beg their bread for the love of God. ‘When they had done their begging they met together to eat in a place without the city, where was a fair fountain and a fine, broad stone; upon the which each set the alms that he had begged.’ And St. Francis, seeing the pieces of bread and the stone and the fountain, could not contain himself for joy, but kept on crying over and over again: ‘O brother, we are not worthy of such vast treasure!’ ‘He that cometh to me shall never hunger; and he that believeth on me shall never thirst.’¹

I.

HOW IS JESUS THE BREAD OF LIFE?

1. As food satisfies cravings which nothing else can satisfy, so also does Christ. We know what it is to be hungry or thirsty. We know that these feelings would become very strong and alarming if they were not satisfied. Now nothing will satisfy them but food. Though you were to sing the sweetest music to a hungry man, you would not relieve him. Though you were to take a thirsty man and show him the most beautiful landscape which eyes ever saw, you would not thereby quench his thirst. The hungry man would still say, ‘Oh, give me bread to eat!’ The thirsty man would still say, ‘Oh, give me water to drink!’ Nothing else in the whole world but food of some kind would effect the object. In spite of everything besides, the cravings would continue and their urgency increase. In like manner there are cravings in us which Christ alone can satisfy.

Nothing is commoner than for men to look upon Christ, or, shall we say, upon religion, as a

¹ S. A. Alexander, *The Saints' Appeal*, 30.

luxury, and not a necessity. Christ is a puzzle, a phenomenon, a curiosity, a rarity in human history to be accounted for, an ornament to be admired, the greatest perhaps of the great, the successor of Plato, the contemporary of Seneca, the forerunner of others equally great. Is it not quite within the truth to say that in the estimation of many He is anything but indispensable? But Jesus Christ is not a phenomenon, He is bread; He is not a luxury, He is a necessity; He is living bread sent down from heaven to impart to us that life which alone is worth the name.

The infinite variety of human religions, stretching from man's deepest degradation to his loftiest dignity, find their point of union here; they all in some way, at some point, express this. ‘Show us the Father,’ Philip said, ‘and it sufficeth us.’ He spoke greater things than he knew. Humanity spoke in his words. He voiced the cries, the aspirations, the mistakes, of many generations. He voiced *our* hungry hearts.

The famished raven's hoarser cry
Finds out Thine ear;
My soul is famished, and I die
Unless Thou hear!²

When G. J. Romanes died in 1894, he left behind him a series of notes which he had prepared for use in a projected work. These were afterwards published, and amongst them is the following.

‘I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures, but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. He may cheat himself for a time into the belief that he is nourishing himself by denying his natural appetite; but soon finds he was made for some altogether different kind of food, even though of much less tastefulness as far as the palate is concerned. There is a vacuum in the soul of man which nothing can fill save faith in God.’

2. More particularly, Christ as bread suggests the idea of nutriment. Bread is eaten; it becomes part of us, it is wrought into the very fibre of our being. It means support, sustenance, renewal, repair. There is a wasting process going on every hour in every part of our frame. Tissues get worn out, blood gets used up, energy is constantly being drawn upon, and were the drain continued with no counteracting agency to make up the loss and repair the waste, the body would faint unto death. One main function of food is to replace this constant waste. The food we eat is by the processes of nature turned into nutriment

² J. M. E. Ross, *The Self-Portraiture of Jesus*, 69.

for the varied needs of the body; it is made into fresh blood and carried every moment to the very tips of our fingers, repairing the waste. A similar process goes on in the region of the spiritual. There is a wearing down of our spiritual energy. Sin is like fever; it burns up our very life, consumes it as with fire and brings us to destruction. Sense clamours so loudly for our attention that the spirit is starved and neglected. Love grows cold, faith loses its energy, and will its resoluteness. Unless there be some counteracting agency, the result will be further decay and death. When Christ proclaims Himself the bread of life, He means that He will be to us this source of inward nutriment, redeeming our lives from destruction, feeding our souls with bread that will nourish them and keep them healthy, nay, that will not only repair the waste of sin, but build us up and strengthen us to do all His will.

How easily do we forget that this higher life needs nourishment: that like all life, higher or lower, it is derived and therefore dependent, having no inward source of nutriment of its own, undergoing a constant process of decay unless that is counteracted by a power that redeems and renews! Christ is bread for this higher life. We must go out of ourselves for it. The camel in the desert lives on the hump of his own fat: but only for a time. It will not last. It must go done, and then comes death. So we have no life in ourselves that will last us: it will go done. It is in Christ we must find the materials that will nourish the soul. 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'¹

3. In the third place, as food strengthens and invigorates the body for labour, so Christ strengthens and invigorates the soul for duty. If a man is to work, and to work well, he must have sufficient supplies of daily food. Withhold bread from him, which with the blessing of God is his strength, or give it to him in scanty morsels, and he will become feeble, languid, spiritless—his brawny arm will become weak as that of a child, his legs will tremble beneath him, and the work which you expected of him will not be done. In like manner Christ is necessary for the continued strength and vigour of our souls. Were we separated from Him we might continue in one sense to live, but we should cease to live unto God; we might continue to be active in some kinds of pursuit, but we should cease to be active in contending against sin, and in working out our

own salvation. The Divine life in the soul is sustained in health and strength and vigour from one source only, and that source is Jesus. Our energy for that which is truly good in the sight of God is just what we draw from Him, and nothing more.

In Christ there is made available for us that Divine supply which is the strength and life of the soul. It has all been brought together in Him, been made tangible, and laid ready to our hand. The nutritive energies which are required for the support of our bodily life are scattered all through nature—in the humours of the earth, in the showers of heaven, in the quickening warmth of summer suns; but they must be concentrated in the golden ears of the autumn cornfield, and finally in the bread we eat, if they are to pass into us and to minister to our sustenance. And so the sustaining energies of the Divine life must come together in Christ before they can be present to us in a form in which we can lay hold of them, and find in them the food which makes glad the heart of man.²

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'—
'Bravely!' said he; 'for I of late have been
Much cheer'd with thoughts of Christ, *the living bread.*'

O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.³

II.

WHAT DOES THIS MEAN FOR CHRIST?

1. *It means unselfishness.*—The bread does not stand upon the table to exhibit itself or to glorify itself. The corn does not grow upon the field that men may admire its beauty and speak words in its praise. The end of their existence is fulfilled only in proportion as the corn and the bread are taken, broken, bruised, consumed: bread not eaten is not bread, but only mouldy lumber! So His ministry was then and was to be for ever in the secret places of men's souls—a ministry of unselfishness, a ministry of nourishment, a ministry of self-communication. So He, the Good Samaritan,

² A. Martin, *Winning the Soul*, 105.

³ Matthew Arnold.

¹ D. Fairweather, *Bound in the Spirit*, 243.

gave Himself to repair the wasting life of humanity, and to quicken those who were dying of hunger.

Herein lies the deepest meaning of Paul's fine phrase, *the philanthropy of God*. We have our small philanthropies—our loaves for the poor, our crumbs of comfort for the sad and solitary, our orthodox schemes of relief for temporal or spiritual poverty. But how small a distance we are willing to go in the direction of real sacrifice, of personal trouble, of pain and toil and self-renouncement! We have paid agents to bear the cross for us. This is the glory of the philanthropy of God—the feature of it which puts most of our philanthropies to shame—that it cost Him all that He could give and all that He could bear.¹

2. *It means death*.—It surely is not without significance that in the discourse in which His theme is Himself as the bread of man's life our Lord should hint so frequently, and not obscurely, at His death. His flesh is to be 'given' for the life of the world. It is to be broken before men can eat it. His 'flesh is meat indeed, and his blood is drink indeed.' Evidently He means that

¹ J. M. E. Ross, *The Self-Portraiture of Jesus*, 72.

it is only through sacrifice and pain and death that the life which He brings, and is, is to be made available for man's hunger and need.

God sharing with us to the uttermost; God proving that His will is our righteousness; God bearing our sorrows and our sins; God coming into our human race, and becoming a part of its history—all this is seen in the Cross of Christ; but it is also seen that absolute love for men and absolute submission to God were the moving forces of Christ's life. He was obedient even unto death. This was *His* life, and by the Cross He made it ours. The Cross subdues our hearts to Him, and gives us to feel that self-sacrifice is the true life of man.

So the grapes must be trodden in the winefat, so the thyme must be bruised if you would get its richest perfume. It is a law from which even Christ was not exempt. It is broken bread we eat: it is in this great sacrifice, in this obedience unto death, in this suffering for, and bearing of, our sin that Christ becomes the bread of life. He makes us feel that this spirit of giving to the uttermost is the true life of men.²

² D. Fairweather, *Bound in the Spirit*, 246.

What were the Churches of Galatia?

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III.

IV. THE WESTERN REGION AND ITS CHURCHES.—Geographically considered, St. Paul's course in Ac 13⁴⁹–14⁷ is as follows. After the startlingly rapid progress of the gospel described in the previous verses (on which see *Cities of St. Paul*, p. 298 ff.), 'the word of the Lord was spread abroad through the whole region (χώρα), of which Antioch was the principal city. Such was the course also at a later date in Ephesus and the entire province Asia (19⁸⁻¹⁰); and these two cases may be taken as typical. From the principal city the news spread to the limits of the province or the region, whose inhabitants habitually resorted to the city for the many purposes of Roman administration, such as festivals (an attraction that exerted a very powerful influence), the decision of suits, and all

the many interests presented by a metropolis to the whole region of which it was the centre (*Cities of St. Paul*, p. 273). That is the reason why Paul came to prefer more and more to work from a great centre, as he gained experience.

The analogy of Ephesus and Asia (19⁸⁻¹⁰) shows that the region round Antioch over which the Word was spread was wider than the mere lands that belonged to the city. It goes without saying that the city lands were within the circle of Pauline influence: those lands belonged to, and were cultivated by, the Antiochians: to affect Antioch (13⁴⁴) implied in itself an influence extending over the lands and properties of the city. In 13⁴⁹ a country is meant over which in its entirety the influence of Pauline preaching was spread abroad: this verb (διεφέρετο)

implies wide-reaching effects. The effect on the city has already been described in 13^{43f.}; it culminated in the great scene on the second Sabbath, when 'almost the whole city was gathered together to hear the word.' After this it would be an absurd anti-climax to say, as if it were something great, that the Word was spread abroad through all the property (a comparatively narrow circle) owned by the Antiochians. A certain large region, of which Antioch was the administrative and mercantile centre, is here described (corresponding to Asia in Ac 19¹⁰). 13⁴⁹ therefore describes the second stage of the conversion of Asia Minor, in which 13⁴⁴ expresses the first stage.

We postpone for the moment the task of determining what was this region, noting only that the aristocratic section of the *colonia*, influenced through their wives by Jewish agitators, arrested Paul [had him scourged by lictors (2 Co 11²⁵); cf. 2 Ti 3¹¹], and expelled him outside of the city limits, *i.e.* beyond the territory of the Antiochians over which the authority of the colonial magistrates (the *duo viri iure dicundo*) extended. The terms used in 13^{49, 50}, are strictly accurate: the 'borders' (*ὄρια*) are the limits of the city territory, the *χώρα* is a wider region.

Paul and Barnabas now fled to Iconium. There is at this point no indication that the Apostles were going beyond the limits of the region: the Apostles went out of the bounds of Antiochian territory, and came to Iconium. It is true, we must not from the words argue with absolute certainty that Iconium was within the region¹; but that interpretation suits the narrative perfectly, and is the most natural. Moreover, if there be any background of truth to the legend of Paul and Thekla (as is shown in the *Church in the Roman Empire before 170 A.D.*, p. 375 ff.),² that tale suits well with the supposition that Iconium was within the region, and had already heard about the new teaching. According to the legend, Onesiphorus of Iconium does not know Paul by sight, but only in the spirit; and no one at Iconium betrays any surprise at the new teaching, which seems to be already in some degree known. It is true that the

tale is half legendary and brings in the action of Titus to explain why Onesiphorus was Christian before Paul's arrival; but Ac 13⁴⁹ fully explains the circumstances, if Iconium was part of the region affected from Antioch; for in that case the doctrine of Paul was familiar by hearsay to many who had not seen his face (cf. Col 2¹ with Ac 19⁸⁻¹⁰).

This region of which Antioch was the centre is distinguished by Luke from Pisidia (Sect. II.), which Paul traversed, but in which he established no churches. That Iconium must have been in the Phrygian region (as we have inferred with probability from Ac 13⁵¹) is proved by Paul's later journeys and by extra-Biblical evidence.

V. THE SECOND OR EASTERN REGION.—In Ac 14⁷, as soon as Paul passed beyond Iconium, he crossed a frontier, and came into a new district or region. This was Lycaonia; and Lycaonia was a *χώρα* or region (as appears from 14⁷, *τὴν περίχωρον, i.e. τὴν περὶ τὰς πόλεις χώραν*). The striking accuracy implied in the mention of a frontier between Iconium and Lystra has been illustrated elsewhere (*Church in the Roman Empire*, p. 37 f.): Paul here passed out of Phrygia into Lycaonia, from a town where the uneducated part of the population spoke Phrygian (*The First Christian Century*, p. 165 ff.) to a Roman *colonia* where the *plebs* spoke Lycaonian. When he reached Derbe he was at a frontier city of Roman territory: beyond Derbe on the east lay foreign land, the country of King Antiochus, called 'Ἀντιόχιανὴ (χώρα) by Ptolemy, v. 6, 17; on the exile of Antiochus in 72 A.D., it was taken into the Roman province, and thus became the (*Regio*) *Antiochiana*³ (over which Antiochus had once reigned: the same happened to the country ruled at this time by King Polemon, which, after it became part of the Galatic province in 65 A.D., was called Pontus Polemoniacus). From Derbe Paul turned back westwards, and organized all his churches, appointing everywhere presbyters.

On the other hand, on the road eastward from Derbe lay Laranda; and, if such a great city as Laranda had been comprised in the Region Lycaonia, the definition given in Ac 14⁷ would be very loose and inaccurate. As a fact we know that, under Claudius and Nero, Laranda must have been ruled by Antiochus, whose Lycaonian coins were struck there.

³ Ptol., v. 6, 17, or Lycaonia Antiochiana, *C.I.L.*, v. 866o.

¹ To accept such an argument as conclusive requires a belief in the vividness and perfect accuracy of the narrative which as yet I have not been able to make scholars fully accept.

² See also Conybeare, *Monuments of Early Christianity*, p. 49 ff.

VI. DISTINCTION BETWEEN THE REGIONS.—

From Ac 13 and 14, therefore, it appears that Paul and Barnabas affected powerfully two regions (*χώρας*): one unnamed, of which Antioch was the metropolis, and in which probably Iconium was included; the other the region Lycaonia¹ with two cities and the surrounding *χώρα*. After his second visit to Antioch, Paul returned across Pisidia into Pamphylia. Such is the geographical outline of Paul's journey; and it is in striking accordance with the facts of the time. The lines of division between the districts of this country varied greatly at different times; and the incidence of these lines as they can be determined from the Acts suits perfectly the period 41-72 A.D., and applies to the Roman governmental divisions (on which see below, § 12). In these chapters, as is evident, Luke does not mention by name a province, but only two separate regions.

The eastern *Regio* consisted of the two cities, together with a district in which there existed no city, but only villages. The ruder population of the villages, wholly ignorant of Greek, uninterested in any movement of thought, totally uneducated, formed a class which the Pauline movement could not touch. In this region the influence of Paul was therefore restricted to the two cities. Further, in this region there was no metropolis, holding a position such as Antioch held in the first region.

In 14²¹ Westcott and Hort admit into their text a 'secondary' reading, *εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ Ἀντιόχειαν*, as possessing good authority (though they regard *εἰς Ἀντιόχειαν* as resting on higher authority). This 'secondary' reading groups closely together Iconium and Antioch, as distinguished from Lystra.² In other words, it observes the distinction of the western region from the eastern, and is true to fact and the conditions of that time. Now there was a natural tendency to make the enumeration uniform by introducing *εἰς* before the third name, as the memory of the distinction of regions could not last in the country later than the third century (when the old province was suppressed), and was even during the earlier centuries unknown outside the province. The

fact that the text which recognizes the difference could maintain itself in MSS. so good that it gained admission into the text of *W.H.* as a variant is therefore a proof that this was the true text, gradually disappearing, but not lost in good MSS.

VII. THE TWO REGIONS ON THE SECOND JOURNEY.—On Paul's second missionary journey he came (15⁴¹) from Syrian Antioch through Cilicia, where his party preached and confirmed the churches, and thence across the independent kingdom of Antiochus (which is not mentioned because no preaching took place there, and it was outside of Paul's plans) to Derbe the frontier town (16¹), and thence to Lystra: the force that lies in the repetition of *εἰς* must be observed (see below).

In 16⁸ the party is still at Lystra. The reference to Iconian testimony in 16² does not imply that Paul went on to Iconium to get evidence; it merely states a fact which was known and public: the high reputation of Timothy at Iconium and Lystra was an element in forming Paul's judgment (2 Ti 1⁶), because Iconium was near, and there was much trading and social intercourse (cf. Ac 14¹⁹). On the other hand, Timothy's reputation at Derbe is not mentioned, because, although Derbe was in the same *Regio*, yet intercourse between Lystra and the distant Derbe was more restricted. Luke mentions intercourse even between Antioch and Lystra (14¹⁹), though the distance was much greater; but Lystra was a 'Sister Colony' of Antioch, and we learn from epigraphic evidence that there was a close relation between the two sister cities. Intercourse between Lystra and Iconium was due to proximity and trading connexion. Intercourse between Lystra and Antioch was due to their Roman character, their colonial rank, and their common purpose as garrisons against the mountaineers. Between Lystra and Derbe, however, there seems to have been a less close relation. They tended to be rivals, because neither had the rank of capital of the *Regio*, and each had its own claims to be 'first city.' One of the most familiar facts in the Eastern provinces is the competition between two or more cities for this rank and title: so in Cilicia, Tarsus and Anazarba; in Asia, Pergamon, Ephesus, and Smyrna; in Bithynia, Nicomedia and Nicæa; so also Philippi and Amphipolis in their division of Macedonia, a fact recorded only by Luke, but so natural that it could have been inferred without

¹ Luke calls it *Lycaonia* in 14⁷. He defines it by its two leading towns, and mentions that the plebs of Lystra spoke the Lycaonian tongue.

² As *Ἰκόνιον* and *Ἀντιόχειαν* differ in gender, they could not be joined under a common article; but they have no article, whereas Lystra has. The difference emphasizes the separation of Lystra here from the other two.

record. The last case is a close parallel to Lystra and Derbe. The competition was in both cases between a Roman *colonia* and a Greek *polis* in the same division of a province.¹ Derbe was a frontier and customs station (λιμὴν) since 41 A.D., and honoured with the title Claudio-Derbe. On the other hand, where rank and precedence was fixed

¹ Ac 16¹², where the meaning of *πρώτη* is disputed by those who do not know the Eastern provinces.

and competition eliminated, harmony was more easily attained, as Antioch was the military and governing centre beyond dispute. If Luke had implied that such close relations existed between Lystra and Derbe it would have been rather unexpected, and we should have asked why it existed, and why the preposition *ἐς* is repeated in 16¹. As it is, everything is natural, and all the circumstances work readily into a uniform picture.

Literature.

THE ETHICS OF THE FAMILY.

PROFESSOR W. F. LOFTHOUSE is recognized by Wesleyans as one of their most accomplished theologians. He is recognized by the whole world of scholarship as an original and progressive thinker. His new book will fulfil the expectation that a great work would yet be accomplished by him. Its title is *Ethics and the Family* (Hodder & Stoughton; 7s. 6d. net).

Ethics and the Family—that is the subject of to-day. Competent observers are unanimous in saying that the ills we have fallen heir to can be cured only by curing the bad practice and worse notions that prevail regarding the family. Professor Lofthouse surveys the whole subject. Beginning with a sketch of the history of the family—a successful survey of a most difficult and complicated field of inquiry—he proceeds to set forth the ethical basis on which the family and family life rest, being careful not to separate his ethics from the knowledge of God and so leave it hanging helplessly in the air; and then he makes his conclusions tell on all the notions and all the practices that are seething around and like to submerge us. With the skill of a well-disciplined understanding he steers his way among the problems of population, employment, the equality of the sexes, parental authority, and all the rest. And to those who come to him for bread, he does not give a stone. He has proposals that are practicable. But, above all its proposals, the book which he has written at so much expense of brain and heart sets us right on the great fundamental matter—‘as in the sight of God.’

PSYCHOLOGY.

We are greatly taken up with the study of psychology at the present time. It is the study of man—the most interesting object that man can study. But, more than that, it has held out hopes of a fresh contribution to religious experience. We are much occupied with it.

But what is psychology? The question is raised in a rather disconcerting fashion in *A History of Psychology, Ancient and Patristic*, which has been written by Mr. George Sidney Brett, M.A. (George Allen; 10s. 6d. net). We find that Mr. Brett takes into his province matters which we had thought were outside—matters theological and even physiological. He seems to think, in short, that he has to do with the whole person of man—body, soul, and spirit. And being aware of his breadth, he openly tells us that *his* definition of psychology includes all these: ‘The study of human activities as the psychologist sees them, the study of human life as the doctor looks at it, the growth of systematic beliefs as reflected in philosophy and religion.’ His book, therefore, either demands a new and vastly enlarged conception of psychology, or else it had better have been called, as he seems once to have thought of calling it, the *Autobiography of the Human Mind*.

With such a range of subject and such a range of time, it is inevitable that the exposition of any particular man’s contribution, whether Epicurus or St. Paul, should be of the most general character. But our author has succeeded conspicuously in the very purpose which he had in writing his book. That is to say, he has linked individual

thinkers together and brought out the progress made in the study of man from one period to another.

The book belongs to the well-known and highly esteemed 'Library of Philosophy,' edited by Professor Muirhead.

THE MORMONS.

An amazing and humiliating revelation of the depths of iniquity into which men and women will descend when they give the bodily instincts the reins is afforded in a study of the Mormons which Ruth Kauffman and Reginald Wright Kauffman have published under the title of *The Latter Day Saints* (Williams & Norgate; 10s. 6d. net). The authors' object is to consider Mormonism in the light of economic conditions; and in that light they show easily enough that it stands condemned and even disgraced. But this object is carried out by means of an historical investigation which of course opens doors into deeper depths than economics can ever sound. And yet the most marked impression made upon one who reads the book is not the want of morality. It is the want of humour. The want of humour is the inability to see oneself in a false position, which makes sin when it is committed glaring and unpopular. And certainly there is sin enough. But what one feels most keenly is that the ability to see a situation properly, if the Mormons had had it, would probably have saved them from most of their sins. Through that want their sincerity soon became insincerity, and the partition between insincerity and open sin is a very thin one. No doubt sheer sensuality was there, and although it never got a better chance of covering its grossness under the pretence of religion, it had not always even so much regard for decency as to lay hold of the covering. 'Two of Taylor's three previously acquired wives, Nellie Todd and Nettie Wooley, took up, in 1898, separate residences in a small town called Farmington, fourteen miles from Salt Lake City. The wives of Taylor secured as servants two girls of Farmington, sisters, Rhoda and Roxie Welling, the former sixteen and the latter eighteen years of age. Taylor then came to visit his wives, and married the sisters.'

It is not a pleasant book to read, but that is not the fault of the book. The authors have been discreet as well as fair-minded.

PROFESSOR BOWNE.

By the death of Professor Borden Parker Bowne, philosophy, and not only philosophy but also religion, lost an ally and an advocate. That loss was never made so manifest as the volume on *Kant and Spencer*, posthumously published, has made it (Constable; 12s. 6d. net).

Professor Bowne was especially strong as a critic, and this volume is a volume of criticism. But he was a critic that he might lay sound foundations. In pulling down he had no delight. Critic he was by necessity, not by nature. He had reached good standing for himself, standing that was true philosophically as well as experimentally, and it was in the effort to obtain for others a foundation which could not be swept away that he felt the necessity of criticizing certain systems and system-makers.

He criticized Spencer. Spencer had much to say about the 'unknowable,' and the 'inconceivable.' Professor Bowne asked him what he meant by these words. He pointed out that he meant one thing at one time, another at another; and the fluidity of his terms made his whole system unreliable.

Our fundamental ideas of the origin of the universe are inconceivable, said Spencer, and any theory whatever of this origin, religious or irreligious, is shattered on this inconceivability. But what does 'inconceivable' mean? To Spencer it means sometimes that of which the mind can form no conception either because no attributes are given or because the attributes are incompatible. A void is inconceivable because it has no attributes; contradictions are inconceivable because the attributes are incompatible.

But sometimes 'inconceivable' means only that which cannot be pictured or imagined. In this sense a spirit is inconceivable. But though no picture of a spirit may be possible, it is not properly inconceivable, for it is an actual experience of our inner life.

Again 'inconceivable' is used by Spencer of that which is simply incredible. In this sense ice is inconceivable to a native of the Tropics, but it is not ultimately inconceivable.

Then the word 'unknowable,' sharing in the uncertainty of the word 'inconceivable,' has also uncertainties of its own. Many writers, especially if they are of a philosophically scientific turn of mind, call that unknowable which does not admit

of demonstration. That is the meaning of Huxley's agnosticism, which has been so welcome a word to half-thinkers ever since. In that sense the landscape of the other side of the moon is unknowable.

Thus does Professor Bowne point out the uncertainty which continually appears in Spencer's use of language, 'provoking most justly critical impatience, if not wrath'; and he shows that this uncertainty vitiates his whole scheme of philosophy.

THE MEANING OF CHRISTIANITY.

Under the rather vague and unattractive title of *The Meaning of Christianity* (Fisher Unwin; 7s. 6d. net), Mr. Frederick A. M. Spencer, M.A., has written a large book for the purpose of showing what there is for a man to believe who refuses to take his beliefs from authority, whether the authority of the Church or of the Bible. He does not disregard the Bible. On the contrary, though its science is discredited, he uses its contents as the raw material of his thinking. Nor does he disown the Church; he makes use of its experience to check his own. But the meaning of Christianity is its meaning as Mr. Spencer recognizes it in the experience of his own heart and life.

Yet he does not limit the truth of the Christian religion to the facts which he personally or, indeed, any other members of the Church can verify. Beyond the reach of scientific verification there is a region—he seems to say a great and vitally important region—which he is prepared to believe in, though he has had no experience of it. He believes in it, however, because his experience suggests its existence and something of its nature.

'Let us take two instances—God, and the life after death. We may know, or at least think, with some measure of correctness about God on these conditions: that to the principles of His nature there are analogues in our own personalities—if, for instance, God is essentially of a goodness and wisdom, however superior, yet not wholly unlike the goodness and wisdom of man at his best; and that in our perception of the material world or in our inner consciousness we experience effects of the nature of God so far as we conceive it. We may know or have right opinions about life after death: first, if and in so far as it is life in some way resembling this present life; and secondly, if we find in ourselves that which involves survival of death and subsequent awakening; and we may add

that our ideas about it may be augmented by experiences which cannot easily be attributed to any other source than the conscious activity of those who have died.'

In this way Mr. Spencer proceeds throughout his book. He discusses the validity and estimates the value of our doctrines of the Spiritual, God, Christ, the Holy Spirit, Sin, the Atonement, Grace, and the rest. His conclusions are not always 'orthodox,' nor are they always likely to stand. But they are always thoughtful and reverent. On the resurrection, to take a single example, this is his finding: 'Mortality attaches to souls till they have attained to a certain growth of spiritual life. They pass through many births and deaths before they become capable of immortality. Immortality is the fruit of spiritual life, but the conditions of it are prepared by the collective evolution of humanity. The physical body is not abandoned, but transformed so as to become suitable to eternal life. The present existence in the flesh and the present existence out of the flesh coalesce as immortality is gained. With the attainment of immortality sexual generation comes to an end. From the body of the sex which is more concerned with the life of others is developed the body of eternal life.'

THE CLASSICAL PSYCHOLOGISTS.

If you happen to have the Calendar of any of the Universities of Great Britain or America at hand, and turn to the instructions for the study of Ethics (or, as it is sometimes called, Moral Philosophy), you will almost certainly find Benjamin Rand's *The Classical Moralists* recommended as the best text-book for the history of Ethics. In the philosophical department you may also, though not so certainly, find his book recommended on *Modern Classical Philosophers*. As companion to these books, Dr. Rand has now published *The Classical Psychologists* (Constable; 10s. 6d. net). Like the others it is a book of selected passages, the selections in this case illustrating Psychology from Anaxagoras to Wundt. And, like them, it is prepared for class work. That being so, the very greatest care has been exercised in the selection of passages. There is no overlapping; for students have to make every paragraph their own as they proceed, and they have no time to read the same thing twice. But if there is no overlapping, neither are there any omissions. The whole course of the

history of Psychology has to be traced. If a man has contributed nothing to its progress he may be ignored; but there must be no links lost.

Professor Rand has also been careful to use the best texts, and the best translations from them. This is a matter of importance, and its importance is now beginning to be recognized. He has unfortunately not been able to use the best translation of Descartes—that of Miss Haldane and Dr. Ross. But with that exception he seems to have had access to as good texts and translations as exist. In several cases he has had works translated for his book that were never translated into English before.

One object which Dr. Rand has kept steadily before him is the representation of all schools of psychology. For the progress which has been made in this study, which is now so popular, has not been steady or in a straight line. And he has shown no prejudice in favour of one country over another. The translations certainly are largely American, but there is only one American psychologist represented—the late Professor William James.

RELIGIOUS LIBERTY.

Religious Liberty, by Francesco Ruffini, Professor of Ecclesiastical Law at the University of Turin. This work, published in 1900, has now been translated into English by J. Parker Heyes; and Messrs. Williams & Norgate have included it in their 'Theological Translation Library' (12s. 6d. net).

What is it? It is not a treatise on 'Ecclesiastical Liberty'—on the liberty demanded by a particular Church to be recognized as the only true form of Church government, a liberty which means that all other Churches must conform thereto. Nor is it 'Liberty of Thought,' which, in the opposite direction, is a demand made by irreligious people that nobody shall be allowed to be religious. These, says Professor Ruffini, are not liberty. 'It has been our aim'—this is what the book means in Professor Ruffini's own words—'to trace the rise in the most remote antiquity, the development in modern times, and the definitive triumph in our century, of the idea that nobody ought, for religious motives, to be persecuted or deprived of full juridical capacity. Hence we have studied only the positive side of this great question, and

this has not been done hitherto in an adequate manner.' What does Professor Ruffini mean by 'the positive side'? Professor J. B. Bury, who writes a preface to the English edition, explains: 'He excludes the painful story of persecution and keeps his eyes fixed on the positive advance, only touching on repression as far as is necessary to make the advance intelligible. He excludes the part played by rationalistic thought. He does not essay the baffling task of measuring the growth of a tolerant public opinion. He traces the direct threads which wound to so many places from Socinus, but he abstains from examining the side-influences which impinged at every point, strengthening or weakening the cord. It is significant that Hobbes, for instance, and Diderot are barely mentioned, and that Shaftesbury is not mentioned at all. It is due to these carefully considered limitations that the author has succeeded in producing such a satisfactory and illuminating contribution to the history of liberty.'

Thus the work is strictly historical, and as strictly scientific. Professor Ruffini is no advocate for one Church over another, and he is no advocate for no Church. 'There have been,' he says, 'most fervent believers who have been in every possible way favourable to religious liberty, as well as utterly prejudiced freethinkers who have been absolutely against it.' 'What soul,' he asks, 'was ever more ardently pious than that of Alexander Vinet, who, at the same time, was one of the most strenuous champions of religious liberty in the last century?' But 'Jean Jacques Rousseau, after having outlined the dogmas of his civil religion, did not hesitate in assigning to the State the duty of imposing it upon everybody, even by violence.'

The value of the book is very great. That value lies in the fresh force it will send into the movement for liberty of conscience which is going forward in our day with such blessed quietness.

A most promising religious discussion now going on is the discussion of what Dr. George Chatterton-Hill calls *The Sociological Value of Christianity* (A. & C. Black; 7s. 6d. net). For a very long time it was its value for the individual that claimed men's attention. The individual is not quite forgotten yet. He had better not be forgotten. But when the taunt became plausible that the followers of Christ were wholly occupied

in 'saving their own miserable souls,' it was time to show that to believe in Christ was to believe also in the salvation of other men. And then it came to pass that from the new point of view Christianity began to appear more social than individual. Dr. Chatterton-Hill, who is Docent of Sociology at the University of Geneva, says unreservedly that the teaching of Jesus is not destined primarily for the individual, but for society. And as we have misunderstood Christianity in the past, we shall make shipwreck of it in the future if we do not get away from the isolated individualistic attitude and bring Christ down into the family, the club, the workshop, the house of parliament, and see what He can do there.

The author is unfortunately handicapped by his Roman Catholic prepossessions. He is led thereby, and clearly against his theory, to advocate the cause of ecclesiastical celibacy. We do not understand the motives, he says, that inspired the interdiction of marriage on the part of the clergy. It may be. We understand the result, however. And it is not possible that such fruits could have been gathered from a good tree.

The Rev. Clement F. Rogers, M.A., Lecturer in Pastoral Theology at King's College, University of London, has written *An Introduction to the Study of Pastoral Theology* (Oxford: At the Clarendon Press; 7s. 6d. net). His purpose in doing so is to say that there is such a thing as a science of Pastoral Theology, that all the ordinary books which touch the subject are useless for want of that discovery, and then to show how the science of Pastoral Theology may be defined and take its place among the rest of the sciences. That at present no Pastoral science is recognized is evident, for there is no name for it. Casuistry, as Mr. Rogers says, has a special meaning, and is discredited: moral education is a popular synonym for secular, or anti-Christian schooling; we have to content ourselves with the vague term 'Church work,' and the methods and aims of this 'Church work' cannot be said to have been studied scientifically.

Two questions will arise: How is a science of Pastoral Theology to be established, and what will be the advantage of it? Mr. Rogers answers both questions. That is his book. And in answering them he covers most of the ground belonging to the pastoral office, and scatters hints and encouragements as he goes.

Mr. Frowde has issued the fourth part of *The Companion Bible* (4s. net). It completes the Old Testament, running from Isaiah to Malachi. The previous volumes of this ambitious work have been noticed in respect of their general features. This volume follows the same lines. Much homiletically suggestive material has been got into its well-packed columns, and the standpoint is still somewhat nervously conservative. As there are no introductions to the books, that is not so much observed; but it is wonderful at this time of day to find a commentator sailing smoothly from chapter 39 to chapter 40 of Isaiah with the remark: 'This chapter commences a new prophecy. It will be seen that it forms an integral part of the prophet Isaiah's book.' That 'it will be seen' is fine, but it is not commenting.

How much can be made out of a psalm, if you take time and prayer to it, will be known by those who fall in with Dr. Hubert M. Foston's study of the First Psalm, which he has published under the title of *The Waiting Life* (Clarke & Co.; 2s. 6d. net). Dr. Foston is more than an expositor, he is a discoverer. But of course every well-equipped expositor makes discoveries in the Word. The great discovery which this expositor has made is in the structure of the Psalm. He finds that verses 1, 3, 5 go together, and verses 2, 4, 6 go together. Try that, and see what you find.

There are signs—small yet as a man's hand, but they will cover the sky in time—that in America also the great service rendered to the study of the Bible by the Higher Criticism will be recognized. One sign is a courageous little book by Mr. George Elliott, with the title *Biblical Criticism and Preaching* (New York: Eaton & Mains; 35 cents).

The question *Can a Drunkard be Cured?* is asked by Mr. E. Brown, M.R.C.S. (Eng.), L.R.C.P. (Lond.), and answered by him, not with a simple yes or no, but with a most valuable series of instructive chapters on the nature and action of alcohol, and the best ways of meeting its mischief. Mr. Brown denies the common creed that it is more difficult to recover a woman than a man. He believes that the cure is in the recovery of the will, and he believes that in every case the will may be recovered (Griffiths; 2s. 6d. net).

The successor of George Müller in respect of belief in the power of prayer is the Rev. W. Arthur Cornaby. Read the chapter on 'Dynamic Desire' in his book entitled *Prayer and the Human Problem* (Hodder & Stoughton; 6s.). As a treatise on prayer it is faulty—go to Bishop Monrad still for that—but as an encouragement to its victorious practice, no recent writing will touch it.

Dr. Campbell Morgan is a teacher, a teacher of the Bible. He is a teacher of teachers rather than of pupils. He is especially a teacher of preachers. His newest effort in the instruction of the pulpit is *The Graded Bible*. The first volume contains the Pentateuch and the Gospel of Mark (Hodder & Stoughton; 1s. 6d. net).

There are lectureships on preaching besides the Yale lectureship. Among them is the George Shepard lectureship at Bangor. The lecturer for 1912 was the Rev. Charles Edward Jefferson, Pastor of the Broadway Tabernacle in New York. The lectures are published under the title of *The Ministering Shepherd* (Hodder & Stoughton; 3s. 6d. net). They are wholly given to Pastoral work. The chapter in the Bible which most attracts Mr. Jefferson is the last chapter of Romans. 'One of the most thrilling chapters in the New Testament,' he calls it. Why? Because it is a list of names. 'We think of Paul as a matchless theologian; we do not often enough think of him as an ideal pastor. He was a faithful shepherd even unto death. In the Roman prison condemned to die, writing his last letter, he closes with a paragraph which is beautifully pastoral: "Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained at Corinth; but Trophimus I left at Miletus sick." Strange, you say, that that last letter of the greatest of the Apostles should end with matters so tame and insignificant. It is not strange. The manner of the ending of Paul's last letter and the style of the ending of John's last letter is revelation—it reveals the place in the Christian Church of the shepherd's touch.'

For those who have not yet entered far into that fascinating study, the study of Religion, it would be difficult to recommend a book more likely to make a good impression than Professor James Henry Breasted's *Development of Religion and*

Thought in Ancient Egypt (Hodder & Stoughton; 7s. 6d. net).

The volume contains a course of lectures delivered on the Morse Foundation at Union Theological Seminary. It is therefore easily apprehended. And then Dr. Breasted is no tyro in Egyptology. What he asserts may be accepted; what he suggests will be worth working out. He knows the facts by hard study, and he knows the atmosphere by trained imagination.

Mr. A. D. Innes has written, and Messrs. T. C. & E. C. Jack have published, *A History of the British Nation*, in the largest volume and at the smallest price that such a thing has ever been done (1015 large octavo pages, with illustrations, 3s. 6d. net). And the wonder is more when it is found that the book is a carefully-written, reliable scholar's work. The old style of the popular history, with its Latin words and long sentences, is clean gone. Even the illustrations are natural and for the most part, though only outlines, life-like portraits.

Messrs. Longmans have published four volumes of the *London Diocesan Sunday School Manuals* (1s. 6d. net each). These manuals, issued under the authority of the Bishop of London, are edited by the Rev. S. Kirshbaum, B.D. The four volumes already out are *God's Love and Care*, stories from the Old and New Testaments, by the Editor; *Catechism: The Life of Faith and Action*, by the Rev. H. A. Lester, M.A., and the Rev. E. G. Wainwright, M.A.; *Catechism: Prayer and Sacraments*, by the Rev. Canon Morley Stevenson, M.A.; and *Our Lord and Saviour Jesus Christ*, by the Rev. Prebendary E. Hobson, M.A. Each volume is made up of a series of Lessons, a Lesson occupying two pages; and each Lesson is divided into three parts—Preparation, Presentation, and Application.

Three years ago the officers of the General Theological Seminary in New York elected to the Chair of Ecclesiastical History the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in that city. Dr. Slattery declined the call, and decided to remain in the parochial ministry. But the decision compelled him to consider the relation between the pastoral office and the professor's chair; and when, last Lent, he got the opportunity

of delivering the lectures on the Paddock Foundation, he lectured on the connexion between scholarship and experience, his purpose being to show that scholarship brings the materials, and experience makes them authoritative. The lectures are now published under the title of *The Authority of Religious Experience* (Longmans; 6s. net)

Dr. Slattery's sympathy is with experience. He accepts the results of criticism and research so far as they are verifiable in experience. Not his own experience only, however. That no man would dream of who has any knowledge of Church history. And so it is not possible to let experience drop into the position of the tyrant. What Dr. Slattery does not make quite clear is whose experience he would call in to supplement or correct his own. Not Newman's absurd 'orbis terrarum,' which is no 'whole world' at all, but just as much of it as suits one's bent. Here is the difficulty of definition. The authority of religious experience is, after all, the authority of my own experience; but my experience is gained by keeping my eyes open to every vision, my mind to every gracious influence.

Messrs. Luzac have issued the first volume of an introduction to the study of Hebrew by the Rev. D. Tyssil Evans, M.A., B.Sc., Lecturer in Semitic Languages at the University College of South Wales. The title of the book is *The Principles of Hebrew Grammar*. This part (which costs 7s. 6d. net) is occupied with (1) Signs and Sounds; (2) Words and their Inflections. Mr. Evans, who is under no misunderstanding as to the difficulty of entering into the Hebrew point of view, begins at the beginning, and for a while proceeds very slowly. It is difficult for one who began his Hebrew some time ago to speak confidently, but the explanations do seem lucid enough. Will teachers of Hebrew try the book? After four hundred pages there is an appendix of Hebrew Exercises. These exercises are pagged separately, and probably can be bought separately. They illustrate and fix the rules of the previous pages at every step.

Messrs. Macmillan have issued a second edition of Sir Frederick G. Kenyon's *Handbook to the Textual Criticism of the New Testament* (5s. net). The issue is notable, and will be memorable for this, that in it for the first time the new system of

enumerating the MSS. of the New Testament, elaborated by Professor C. R. Gregory after consultation with a large number of scholars, has been made accessible to the student. There is also a new and useful account of Von Soden's theory of the textual history of the New Testament. Notice, lastly, that the price is much less, and indeed marvellously little for a book furnished with sixteen plates, and of so special a character.

Mr. Frederic Harrison laughs to scorn the notion that as a man grows old he loses his literary grace. He has issued a new volume. It is new in every way. Although a collection of essays, only about the half of it has appeared elsewhere, and even that half within the last few years. Yet every essay is a delight to read, a delight to read from the purity and directness and grace of its literary style. The essays are instinct with knowledge: there is plenty of information to be gathered from them. *Among my Books* is the title (Macmillan; 7s. 6d.). And when Mr. Harrison is among his books he is a very instructive writer. But the atmosphere is more than the information. His love of literature is more to us, as well as to him, than the literature he loves.

Fifteen years ago Professor George Holley Gilbert published his *Student's Life of Jesus*. It was in advance of most American and of some British opinion. But it has been used by God to lead not a few to a clearer understanding of the Gospels and a surer faith in Christ. Professor Gilbert has now rewritten that book. And so changed is it in the rewriting that he has given it a new name. The name is simply *Jesus* (Macmillan; 6s. 6d. net).

The difference between the old book and the new is the difference that fifteen years have made in the study of the Gospels. Radical then, Professor Gilbert is radical still. And again a generation of students will use the book, disagreeing from much of the argument as to the credibility of the Gospel narrative, but thankfully recognizing the fact of Christ and His adequacy for all men and all time.

It is with especial pleasure that one receives a second edition of *A Short Study of Ethics*, by the Bishop of Down (Macmillan; 5s. net). For, as he himself says in his preface, and as it has to

be said frankly and firmly, the popular manuals of ethics are nearly all defective in the most essential particular—they build without a foundation. Not only does Dr. D'Arcy supply a foundation, he also offers an original contribution to the speculative side of his subject, a contribution which he stands to in this new edition, fuller experience and wider reading having confirmed him in the truth of it.

A valuable contribution to the comparative study of Religion has been made by a German missionary of the name of Gottfried Simon. The book has been translated into English, and published by Messrs. Marshall Brothers, under the title of *The Progress and Arrest of Islam in Sumatra* (6s. net).

When Herr Simon went to Sumatra, twelve years ago, he found that, out of a population of four millions, more than three and a half millions had been converted to Muhammadanism, although that religion entered Sumatra only in the beginning of the fourteenth century. He at once proceeded to study Muhammadanism. For he saw that if its progress was to be arrested its success must be understood. He studied it in all the best books he could lay hands on, in Snouck Hurgronje, in Niemann, in Poensen. He studied it on the spot. And as he studied he came to understand its attraction for the Sumatrans; he came also to realize its degradation. More than ever he rejoiced in the knowledge of God in the face of Jesus Christ; and with new fervour, as well as new knowledge, he set himself to the arrest of Islam.

His book, we say, is one of the most valuable contributions to the comparative study of Religion of our time. It is so honest and it is so well furnished. Although not as Buddhism, yet Muhammadanism has to be studied in each country where it has its influence if it is to be known. This study of Islam in Sumatra is therefore of inestimable value.

The Rev. Lindsay Young, M.A., LL.D., Vicar of St. John's, Portsea, is aware of the demand made upon him that he should tell his people about the world to come if he knows anything. He has accordingly written, for them and all of us, a book with the title *What happens after Death?* (Marshall Brothers; 3s. 6d.). He lays down four propositions, and proceeds to prove them. The first is, 'That the continued existence after death of the spirit or immaterial part of man is treated

as a matter of course throughout the Bible'; the second is, 'That conscious existence of the spirit or soul in happiness or misery follows after death'; the third, 'That the spirit of the believer after death is with Christ in heaven, while the spirit of the impenitent is in a penal place'; and the fourth is, 'That the resurrection of the body with the consequent reunion of spirit and body, takes place at the Second Coming of Christ, and that the duration of happiness or punishment in the future is eternal.' He ends with a finger-post: 'How to get to Heaven.'

For the teaching of Bible classes there seem to be no rules or regulations. Every man is allowed to do that which is right in his own eyes. There is a sort of unwritten law that the Bible must not be taught, but happily that also is becoming almost as well honoured in the breach as in the observance. In *Twelve Years with my Boys*, an unnamed Bible-class teacher tells us how he was sent to teach a class of boys, and went. He never thought of asking for advice. He simply plunged in. And he admits that plunging it was, and plenty of it. The astonishing thing, however, is that he is not out of the water yet. He began in 1899 with seven boys, and after reaching fifty, he returned in September 1909 to seven again. Then he changed his plan. Instead of dictating his lessons he lectured or addressed. That worked better. But he is still experimenting with the new method. The use of the book is in its frank exposure of our position. Why have we no guidance for the conduct of the Bible Class? The publishers of this book (which had better be read) are Messrs. Methuen (3s. 9d. net).

The book which has been written by the Rev. William Muir, M.A., B.D., B.L., and published by Messrs. Morgan & Scott, under the title of *The Arrested Reformation* (6s.), is not simply a history. It is not a history chiefly or designedly. It is a call to missionary enterprise. Mr. Muir has read his history books—he dedicates this volume 'To my History Teacher, Principal Thomas M. Lindsay, D.D., LL.D.'—but he has read them with a single eye to the use their facts may have in directing us to the best ways of recovering the world, and in particular the papal world, for Christ. Yes, the papal world; for Mr. Muir is unable to see that the Roman Church is on the side of Christ in the lands where it has sway. And yet he is most

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Dr. Harper is no novice in the writing of books. He knows how to set forth his facts. And he has made the social ethics of Christianity his particular field of study. On this, in one or other of its aspects, all his books have been written. Here in the latest he seems to gather his conclusions into one powerful appeal: This is the way, walk ye in it. It is the way of the Master.

A recent number of *The Literary Guide*, the organ of the Rationalist Press Association, contained two leading articles in serious alarm at the impression made by religion on the young. One writer was shocked at the success of the Students' Volunteer Missionary Movement. The other demanded that children should be taught nothing whatever about religion. Let everything about God 'be deferred for his examination and verdict in adolescence and manhood.'

The Rev. George Henderson disregards that advice. He has written a small book on *The Child in the Midst* (Oliphant, Anderson & Ferrier; 6d. net), in which he urges on us all, as our first and highest duty, the duty of teaching the children to know the love of God and the beauty of Jesus as soon as they can know anything.

One of the most prolific writers of books for

young men is the Rev. Albert G. Mackinnon, M.A. He has made this his special province. With command of modern literature, and with the skill to select and set it well, he writes book after book out of a sincerity that is unmistakable, and with a skill that is undeniable. He has just published, through Messrs. Oliphant, Anderson & Ferrier, *God's Right of Way through a Young Man's Life* (1s. 6d. net). It is a title to make one think; it is a book to make one act.

The Woman problem is in India. No settlement in Britain or elsewhere will settle it, or do more than touch the fringe of it. In India it has dimensions which dwarf all others, and in India it has the urgency which tells all others that they may wait. All other reforms, all educational, economic, and religious reforms wait in India on the Woman question.

For the educational problem read *The Education of the Women of India*, by Minna G. Cowan, M.A. (Oliphant, Anderson & Ferrier; 3s. 6d. net). No book can cover the subject in its vastness, but this book shows what the problem is, tells us how it is being attacked, and offers enticing openings to all women of parts who desire something to do. Manifestly the author has been most careful to obtain reliable information and to express it reliably. Her book is very pleasant to read in a literary way, and, much more than that, it seizes one's imagination and gives one no more rest.

Not one of our magazines makes a handsomer annual volume than *The Sunday at Home* (R.T.S.). And its contents are worth their handsome frame. It is especially the magazine for the preacher. Its notes and papers are easily read and easily remembered, and they have an agreeable way of recurring to the memory when an illustration is required.

The Rev. A. R. Whitham, M.A., Principal of Culham Training College, has written a class-book of *Old Testament History*, from the Creation to the Time of Christ (Rivingtons; 4s. 6d.). His method is to quote the Authorized Version, sometimes one verse, sometimes several verses, and give an explanation of the words quoted, the explanation being so managed that it forms a connected historical narrative. Thus the book is at once a history and a commentary.

The Rev. R. B. Girdlestone, M.A., Hon. Canon of Christ Church, has certainly no leaning towards that conception of *The Building up of the Old Testament* which is associated with the name of Wellhausen. Yet he contrives to write a book under that title (Robert Scott; 5s. net), and to say scarcely a word that Wellhausen himself would be offended at. The topics he discusses are all good Bible topics, and he discusses them from his own highly conservative point of view; yet he never deliberately contradicts or even squarely faces the great Higher Critical contentions.

Who will undertake to write the history of *The Continental Reformation* in Germany, France, and Switzerland, from the birth of Luther to the death of Calvin, in a single volume of 210 pages? No man may undertake it if he has not the range of knowledge and experience of writing history possessed by the Rev. Alfred Plummer, M.A., D.D. For it is not alone a gift of style that will do it, nor a gift of felicitous selection. There must also be the imagination that will place a man in the very atmosphere of the time, that will enable him to appreciate motives as well as recognize the significance of events. On those who know the Reformation but fairly, the only impression made by the book will be its clearness; those who know it well will understand what the clearness has cost the author. The publisher is Mr. Robert Scott (3s. 6d. net).

The S.P.C.K. has published *Sketches of Cæsarea*, by Archdeacon Dowling—Sketches of Cæsarea from earliest Cæsar to latest Sultan (1s. 6d.).

The opponents of the Higher Criticism have of late, and wisely, concentrated their attack on one point, the use of the names for God in the early books of the Bible. The least discursive and most effective of these attacks has been made by Dr. A. Troelstra, whose volume has been translated from the Dutch by Mr. Edmund McClure, M.A., and published by the Society for Promoting Christian Knowledge, under the title of *The Name of God in the Pentateuch* (2s.). Let the matter be investigated thoroughly. It is by no means so easy as some hasty writers think; nor does quite so much depend upon it. But let everything of the kind be searched into and sifted with the best skill and sincerity that we can bring to it.

Notice that the same publishers have issued a translation by the same translator of Johannes Dahse's brochure *Is a Revolution in Pentateuchal Criticism at Hand?* (4d.).

The Rev. Henry Phipps Denison, B.A., Prebendary of Wells and Vicar of St. Michael's, North Kensington, has had forty years' experience of ministerial work in the Church of England, and in that experience he has discovered two things: first, that there is a widespread ignorance of the meaning and scope of the Old Testament; and, next, that the days in which we live are regarded as quite different from the days in which the prophets lived. He has accordingly written a large book to correct both errors, calling it *The True Religion* (Stock; 5s. net). To correct the second error he tells the story of patriarch, prophet, and apostle, and shows that they were men 'of like passions such as we are.' To correct the first he traces the history of the worship of Jehovah from the creation of Adam to the end of the Nineteenth Century. From Malachi to Matthew he makes as easy a transition as from Haggai to Malachi. Is he right in that? Is the God and Father of our Lord Jesus Christ just the Jehovah of the Old Testament? If He is, what advantage has the Gentile?

The second number of 'The Proceedings of Seekers in Council' is *I Believe in God the Father Almighty* (Watkins; 6d.). The author is the Rev. G. W. Allen, the well-known Boehme student and authority.

M. Emile Faguet of the French Academy has written a complete history of Philosophy in less than two hundred pages. Nor is his book a mere list of names. The contribution of every philosopher is characterized. More than that, every man is set in his proper place, in respect of his attitude both to the problems of his own time and the general march of philosophical thought. Above all else, the book is easy reading. This is the author's chief aim. His hope is to entice unphilosophically educated but thinking men and women into the serious study of philosophy. So he calls the book *Initiation into Philosophy* (Williams & Norgate; 2s. 6d. net). It has been sympathetically translated into English by Sir Home Gordon, Bart.

The Disobedient Prophet.

BY THE REV. HARRY SMITH, M.A., TIBBERMORE.

'And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: . . . Now there dwelt an old prophet in Bethel.'—1 Kings xiii. 1, II.

THE strange, old-world story recounted here by the ancient historian contains much that we can easily understand along with not a little that is not quite so clear. What is plain is also inspiring: it shows us the difficult duty of denouncing the idolatry of the king bravely done and the hard temptation of accepting the royal favours successfully met. The part that is not so plain has also its teaching for us: it reminds us that temptation lieth ever in wait in unsuspected places, and that disobedience is the fruitful parent of grievous loss and suffering.

The difficulties which attend our understanding of this curious story connect themselves chiefly with the old prophet who lived in Bethel, the prophet who tempted his fellow to ruin and death. He seems to be both a false prophet and a true prophet; for he told a lie to the undoing of the other, while he was also inspired of God to utter a true prediction about the man he had deceived. He deliberately deceived his victim, and yet he esteemed him so highly that he desired to be buried in the same grave with him. If we can find some solution of this complex, contradictory character, we may find some solution of the whole episode and understand the better its lessons. Josephus (Bk. viii. ch. ix.) calls him 'a certain wicked man . . . who was a false prophet, whom Jeroboam had in great esteem, but was deceived by him and his flattering words,' and adds—'he was afraid that this stranger and prophet should be in better esteem with the king than himself, and obtain greater honour from him.' I think this description is misleading in that it calls the old prophet of Bethel 'false,' as if he was not, and never had been, anything but 'false.' I take him rather to have been one of the class of 'true' prophets but degenerate, fallen from the highest ideals and purposes of his sacred calling; a man who had allowed worldly interests, it may be the thought of personal safety or the desire to be on the popular side, to rule his conduct; a man who knew truth and goodness, sometimes appreciating them when

he saw them in exercise, sometimes hating them when he remembered his own vanished vision, his own broken ideals. We must not think of the prophets merely as men moved from time to time by the Spirit of God to utter predictions, to say things that they themselves perhaps understood not. They were preachers, preachers to the men of their own age and generation; they could be mistaken, as the preachers of to-day are often mistaken, uttering words and opinions of their own. The greatest authority on Hebrew prophecy, A. B. Davidson, came to the conclusion that 'a hard-and-fast line of demarcation between true and false prophecy can hardly be drawn. . . . When the spirit that animated the prophet pursued predominately national ends, he was a false prophet; when the ends pursued were religious and ethical, the prophet was true.' And if we make the wide term 'national ends' include the narrower 'personal ends'—the having selfish, crooked, or temporal purposes in view—we can understand how easily a certain type of prophet might belie his claim to be 'true' and slide into the ranks of the 'false.'

The old prophet of Bethel, we take it then, was 'true' enough so far as his original call to the prophetic office was concerned, but debased and unworthy. That he was not what he ought to have been—a minister of God for righteousness—is suggested to us by the fact that another prophet was called from a distance to denounce the idolatry that existed in his own city: it is indeed proved to us not only by the fact that he continued to live beside that idolatrous worship, but by the fact that he allowed his sons to attend the unlawful and heathenish service. He winked at, if he did not actually share in, the worship of the Golden Calf. Then, either from wanton mischief to see how much this stranger prophet would stand in the way of temptation, or from the actual desire to break the integrity of one who had shown a spirit so much more bold and sincere than his own and thus reduce him nearer his own sunken level, he uttered the deliberate lie that deceived the visitor. But even while he triumphed in his deceit, he well knew what he had done, what ruin

he had brought on a hitherto faithful prophet; and in the spirit of true prophecy he declared the fate of his victim. Finally, touched by feelings of humanity, he saw to the burial of the stranger, and recognizing even in his unworthy soul that truth will triumph and that righteousness alone is

abiding, he, with superstitious veneration, desired to be buried in the same grave, knowing that thereby his bones would escape being burned in the coming day when the stranger's prophecy against the idolatrous altars would receive its fulfilment (cf. 2 K 23¹⁶⁻¹⁸).

The Study of the History of Religions in the German Universities.

BY THE REV. LOUIS H. JORDAN, B.D., EASTBOURNE.

ABOUT eighteen months ago ¹ an account was given in these pages of the first official recognition accorded to the History of Religions by the University authorities of Germany. When it became necessary to fill the post left vacant by the death of the late Professor Pfeleiderer, Dr. Lehmann of Copenhagen was invited to become his successor. At the same time, the invitation was extended upon the distinct understanding that the occupant of this notable chair was no longer to lecture upon the technical apparatus of Christian Apologetics, but was to devote himself to a systematic exposition of the History of Religions. It was only at this very recent date that a study in the national Universities of the countries surrounding Germany which had already made conspicuous and confident progress was, in Berlin, formally endorsed and introduced.

Professor Lehmann during the past two years has admirably fulfilled his commission. On the whole, the results have been satisfactory. Prior to his coming, teachers in several of the Universities had delivered occasional courses of lectures upon this theme: but their success, in the absence of official support, had not been altogether encouraging. Even yet, fortitude and persistency are virtues which are imperatively demanded. The lack of interest in this subject which, during so long a period, has characterized the educational leaders of Germany, accounts for that indifference and inertia which can only gradually be outgrown and discarded.

A new academic era, however, has plainly been

ushered in. The University authorities of Germany, now thoroughly awake, are about to lend their invaluable aid to the promotion of a very timely enterprise. They have just taken a step which one may well hasten to chronicle. Their action cannot too warmly be commended: for not only does it mark a stage in a decided and bold advance, but the procedure adopted is in many respects even more noteworthy than the scheme which Berlin has already carried into effect.

A short time ago the Government of Saxony decided to found, at its splendid University in Leipsic, a chair allotted to the study of the History of Religions. In October that chair was formally inaugurated. Its origin, however, is quite different from that of its predecessor in Berlin. There, Dr. Lehmann occupies a post the range of whose teaching has merely been enlarged; the professor in Leipsic, on the other hand, has been invited to supervise an entirely new foundation. The subject with which this additional chair is to deal has never hitherto been included in the authorized curriculum: yet it is now deemed to be of sufficient importance to warrant the large and permanent expenditure which its creation must involve.

It may fairly be contended, therefore, that Leipsic has surpassed Berlin in the emphasis with which it has declared that, in Germany, the History of Religions is bound in future to occupy a prominent place in the study of Theology. Berlin, to be sure, was the first of the German Universities to recognize the growing prominence of this discipline; nevertheless, Leipsic will always enjoy the distinction that, having discerned aright the serious

¹ Cp. THE EXPOSITORY TIMES, February 1911, pp. 198-201.

import of this study, it was the first to provide a new chair for the purpose of mastering and teaching it. Moreover, it is intended that this subject shall be taught in Leipsic with the greatest possible thoroughness. It is part of the project just launched that no needful expense is to be spared. On the contrary, the most ample scientific aids—including a special museum, a special library, a special journal, a group of seminars, etc.—are to be placed at the disposal of the professor and his students, in order that the best results may be achieved, and in a steadily progressive measure.

The chief difficulty which the Ministry of Education had to encounter, their resolve having been taken, was to secure the services of a competent teacher. Several instructors of international standing were known to them; yet, as was to be expected, none of them were Germans! Aus ungelegten Eiern werden spät junge Hühner. Neglect, sooner or later, is sure to incur its penalty. Hence the occupant of this new chair, as previously in the case of the Berlin chair, had to be sought for abroad.

It has surprised no one that the scholar chosen for this post proved to be Professor Nathan Söderblom of Upsala. The latter's fitness for the difficult task entrusted to him cannot be questioned. In the article already referred to,¹ something was said in praise of his varied and tireless industry. In particular, he is an ardent student of the History of Religions: moreover, he has shown himself to be unusually proficient in inspiring others with a like contagious enthusiasm. He has guided not a few into domains which promise to yield before long some epoch-making discoveries. In addition to the volumes previously enumerated, which have deservedly won for him his high reputation, he has just published a new (the fourth) German edition of his *Compendium of the History of Religions*. This manual continues to bear its earlier designation, viz. *Tiele's Kompendium der Religionsgeschichte* (Berlin, 1912): but the original text has been so greatly supplemented and improved that Professor Söderblom would have been abundantly warranted if he had ventured to drop Professor Tiele's name. This useful work exhibits evidence of revision, addition, and elucidation that must have cost its editor infinite pains: but the latter has certainly transformed it into a

wonderfully up-to-date publication. One must mention, moreover, another very helpful textbook which Professor Söderblom has issued this year, viz. his *Survey of the General History of Religions* (*Översikt av Allmänna Religionshistorien*; Stockholm, 1912). The origin of this useful little treatise is most interesting. The educational authorities of Sweden resolved a short time ago that, if they could procure a brief and simple summary of the History of Religions, they would issue an ordinance directing that this study should be introduced into the curriculum of the High Schools of the kingdom. Professor Söderblom was forthwith entrusted with a commission to write the required handbook. His undertaking is now complete, and it proves to be a conspicuous success. Within the compass of 200 pages he has presented a truly admirable sketch of the whole subject. This little volume bids fair, before long, to secure a considerable circulation outside of Sweden. Be that as it may, the summons which called it into being is in the highest measure significant: it is, in truth, one of the signs of the times.

When Professor Söderblom received the flattering proposal that came to him from Leipsic, he felt he was bound to decline it. The objections he raised when his name was under consideration for appointment to the corresponding chair in Berlin were repeated and emphasized. Upsala likewise entered its firm protest. Finally, Dr. Söderblom suggested certain conditions which, if they could be fulfilled, would make it possible for him to go to Germany. These requests were honourably conceded by the University of Leipsic, and the chair was then definitely accepted. One of the stipulations concurred in was the wish Professor Söderblom expressed that he need not remain permanently in Germany. Indeed, he does not expect to occupy his new chair for more than a very limited number of years. In accordance with the terms of this arrangement, the Swedish Government have granted him an extended leave of absence, and he has secured a temporary residence in Leipsic. Nevertheless, the University of Upsala has by no means said 'Good-bye' to one of its most honoured and brilliant teachers. As soon as the present scheme, already successfully launched, shall have acquired sufficient strength and momentum, Professor Söderblom means to transfer its supervision to the care of a competent German director.

¹ Cp. THE EXPOSITORY TIMES, p. 200.

Two facts ought not to be overlooked whilst one is watching the gradual introduction of the History of Religions into the German Universities. It is noteworthy, first of all, that this study is being placed in charge of the Theological Faculties. Under existing circumstances, this decision is to be commended: for in Germany (as already in Holland, Sweden, and several other countries) theological questions and problems have of late been investigated in a dispassionate and purely scientific manner. The historical method of inquiry has come to be more generally respected, and to-day it is fearlessly applied. Elsewhere however, in countries where other conceptions prevail, the wisdom of this procedure would be open to serious criticism. In Italy, for example,—had not the Theological Faculties of all its Universities already been abolished—an untrammelled freedom of research in dealing with such matters would prove intensely distasteful to the Bishops of the national Church. Those who are acquainted with the inner history of the Italian Universities will recall the arguments which resulted in the Theological Faculties being everywhere suspended in 1873. Accordingly, in so far as the study of the History of Religions is promoted to-day by teachers in the Italian Universities, it has to be conducted by professors who hold chairs in a Philosophical Faculty. On the other hand, in most Protestant countries, Theology is at present taught in Seminaries or small Theological Colleges, duly authorized by some Church, and largely maintained by benefactors who represent a definite school of regulated theological opinion. In this way there have arisen numerous Anglican, Baptist, Congregational, Presbyterian, and other teaching institutions,—Theological Colleges whose primary purpose is not the broadening and deepening of knowledge, but the transmission of a carefully pre-determined and officially-authenticated body of religious dogmas. Obviously, it would be a mistake to attempt to teach the History of Religions in such an unwelcome environment. The results might sometimes prove awkward, both to the professor and to his pupils. Theology, as a matter of fact, can never be reduced to a fixed and final system. Whenever it is historically studied it turns out to be a realm whose boundaries refuse to be limited. Lecturers on the History of Religions invariably strengthen this conviction. As the gradual evolution of many a revered belief is

conscientiously unfolded, the divinity which not a few suppose it to embody is certain to contract to narrower and more modest proportions.

Secondly, the gain which this latest foundation in Germany is bound to secure, for the world of scholarship generally, cannot easily be overestimated. In particular, it means for the study of the History of Religions a speedy and permanent advance: no greater boon could possibly have been conferred upon the promoters of this important branch of inquiry in every quarter of Christendom. And the gain accruing to studies which are subsidiary to that discipline, or which derive most of their material from it, will not be less in amount. Professor Söderblom, while an acute and painstaking teacher within his own field, has made many daring excursions into domains that lie a considerable distance beyond it. None are likely to deny that he has rendered splendidly efficient service within the gradually-emerging boundaries of Comparative Religion. His studies in Comparative Eschatology are especially well known, and supply an instance in point. He plainly possesses a peculiar aptitude for pursuing such investigations, and he will doubtless prosecute them still further in coming years. In this immense widening of the vista of the future—not as regards the University of Leipsic merely, or Germany exclusively, but the Universities of Europe and America—one finds perhaps the most promising feature in the announcement of this new academic platform.

There rests upon the shoulders of Professor Lehmann and Professor Söderblom, as all must admit, a very heavy responsibility. Scandinavians both, these two teachers enjoy the honour of occupying the only chairs appropriated as yet in Germany to the teaching of the History of Religions. Theirs will be the responsibility, moreover, of training the men who will ultimately become their successors. Happily they have long known each other intimately; they are devoted personal friends, and doubtless they will frequently take counsel together. Meanwhile, a very wide circle of scholars, men who have learned to esteem them both, sincerely wish them well, and are glad to note the recognition they have won.

The prediction, penned some eighteen months ago, is already being fulfilled. Germany has at last openly taken its stand; not less fully persuaded

than Holland or Sweden or France or England or America of the wisdom of its course, it too has become an active promoter of the study of the History of Religions. This decision is all the more epoch-making because, so long postponed, it has now been affirmed with unmistakable emphasis. And its consequences will be reaped in the advancement

of knowledge, not within a single domain only of theological learning, but throughout the wider realm of man's religious experiences, and imperishable hopes, and ardent spiritual strivings. As Goethe has it:—

‘Das Wenige verschwindet leicht dem Blick,
Der vorwärts sieht, wie viel noch übrig bleibt.’

Recent Biblical and Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D. LL.D., LITT.D., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

Oriental and Archæological Research.

M. HALÉVY is one of the last survivors of what Professor Oppert used to call ‘the Heroic Age of Assyriology.’ He was the latest to join the small band of Assyriological pioneers, and he joined as a heretic, bent upon exploding our belief in the existence of a Sumerian language. And a heretic has remained, or, as he would himself rather express it, *Athanasius contra mundum*. The volume of his old age which he has just presented to us is an exposition and defence of his heresy.¹

If this were all, I am afraid the younger world of Assyriology would pass it by without notice. But M. Halévy is too eminent a Semitic scholar to be treated with disrespect, and his book is, in spite of himself, one of the best guides that I know to the Sumerian language. The extraordinary and complicated invention which he ascribes to the Babylonian scribes is what other students call a natural growth,—that is to say, the language of the primitive inhabitants of Babylonia,—and the grammar, vocabulary, and reading-lessons which he gives us are those of the Sumerian language according to the latest researches. The *Précis* is thus a useful handbook for those who wish to study Sumerian, and in conjunction with Dr. Langdon's *Sumerian Grammar* will provide them with all the information on the subject which is at present accessible. Naturally, M. Halévy never loses an opportunity of urging his favourite thesis, and in explaining the phonetic values of the characters he displays his wonted ingenuity; but

after all the facts remain untouched, and so far as the learner is concerned it matters little whether we call them linguistic or ‘allographic.’

The table of *errata* is not large for a work of the kind, and indeed I should be disposed to question whether the second of the *errata*—‘Sargani-sarri’ instead of ‘Sargani-sar-alim’—were required. The latest discovery goes to show that the old reading ‘Sargani-sar-alim’ is the more correct. In the interpretation of words and characters there is, of course, plenty of room for correction or diversity of opinion, and I doubt whether M. Halévy would have seen in the words *lisan sumeri tamsil akkadi*, ‘the language of Sumer is the equivalent of that of Akkad,’ a statement that ‘the Sumerian is fundamentally the same language as the Akkadian,’ had he not had a theory to support. To the ordinary man the words simply mean that in the document to which they are attached the Akkadian or Semitic Babylonian is a translation of the Sumerian. As for M. Halévy's suggestion that *Sumer* should be read *Surver* and assigned to a Semitic root *sawâru*, ‘to rage,’ it is not likely to find supporters.

It would be an advantage if Assyriologists would turn their attention to the use of the Chinese characters by the Japanese. It affords a very close parallel to the use of the Sumerian characters and texts by the Semitic Babylonians, and the same features characterize both. If M. Halévy were to apply his principles to the Japanese (and Korean) script, he would certainly maintain that Chinese is not a language. His opponents would also learn many things which throw light on the relations of the Semitic to the

¹ *Précis d'Allographie assyro-babylonienne*. By J. Halévy. Paris: Leroux. 1912.

Sumerian texts. For it cannot be denied that many of the criticisms which he has directed against them are just. We still have much to learn about Sumerian phonetics and grammar as well as about the Sumerian vocabulary, and when we remember that even the Assyrians made mistakes in their translations of the old Sumerian books, it is not likely that we shall ever attain to an exact knowledge of them. At present Sumerian grammar is still full of unsolved problems, and our knowledge of Sumerian phonetics is in its infancy. As I said many years ago, the first thing we have to do is to determine the pronunciation of the Sumerian words, which in an ideographically written language is a matter of great difficulty, and in this point we are almost as

far off as ever from finality. Of one thing, however, we can be sure, and that is that the pronunciation of a word must have been quite different from that of the series of ideographs by which it was so often denoted. The hideous compounds which figure as words in recent Assyriological works cannot have had a real existence. At any rate, the ideographic determinatives which accompany the words formed no part of their phonetic structure; the ideographic *PI*, 'ear,' for example, which accompanies the word *gistug*, is merely a graphic sign; *gistug* alone signified 'ear.' This and a good deal more might be learnt from a study of the Japanese script, and will justify much that M. Halévy has to say about confusing mere graphic symbols with the elements of living words.

Entre Nous.

For Point and Illustration.

Messrs. Simpkin have published *The Higher Thought Kalendar for 1913* (1s. net; leather, 2s. 6d. net). There is not much in it for the money, but it is all good. In this verse is its whole philosophy:

Nature fulfilling a predestined scheme

In still content,

Breathes undisturbed a silent and supreme

Encouragement,

Though green leaves come, though dying leaves depart,

She needs but rest,—

Hush! For Love holds you close against his heart,

And Love knows best.

The latest addition to those nicely printed little volumes called 'Authors for the Pocket,' issued by Messrs. Chatto & Windus, is *The Pocket George Borrow* (2s. net). George Borrow is not easily set forth in selections; the editor of this book has, however, succeeded not only in choosing memorable sayings, but also in making them fit for continuous reading.

His Will: The Teaching of Jesus Christ en-

forced by Quotations from Many Sources, selected and arranged by Catherine A. Deacon (Hodder & Stoughton; 3s. 6d. net). The title is taken from Dante: 'His Will our peace.' Some of the illustrations also are taken from Dante. They are all from sources that are both religious and literary. On the words, 'Didst thou not agree with me for a penny?' we find this from R. W. Dale: 'A man's best wages are not those he receives every Saturday or quarter-day: they are the wages God gives, the interest which He pays on every sound investment of life and ability in His service—increase of power, character, manhood, soul.'

Uniform in style with the charming cheap edition of Shelley's Prose Works, Messrs. Chatto & Windus have now published *The Poetical Works of Percy Bysshe Shelley* (2 vols., 4s. net). The four volumes together give us a complete Shelley ready for packing into any corner of the travelling bag.

The leading violin in one of our great orchestras said recently that he and his fellows would gladly go to church if they could be told anything reliable about the future life. One wonders if they could be got to read *A Little*

NEW REMAINDERS.

HEGEL (G. W. F.)—THE PHILOSOPHY OF RELIGION AND A WORK ON THE PROOFS OF THE EXISTENCE OF GOD. Translated from the most complete German Edition, by Rev. E. B. SPIERS and J. E. SANDERSON. 3 Vols. Demy 8vo (36s.), 10s. 6d. [1895]

LIFE OF THE LATE PRINCIPAL ROBT. RAINY, D.D. By P. CARNEGIE SIMPSON, D.D. Portrait. Demy 8vo (7s. 6d.), 3s. 6d. [N.D.]

'Dr. Simpson has been remarkably successful in his delineation of the long career of a great man, a great ecclesiastic, and a winning personality.'—*Scotsman*.

'We may say at once that it is a work well done, that it grows in interest as it proceeds, and that the concluding chapters, with their deep pathos, are the best of all.'—Principal LINDSAY, in the *Glasgow Herald*.

ENCYCLOPÆDIA BIBLICA. Edited by Rev. T. K. CHEYNE, D.Litt., D.D., and J. S. BLACK, M.A., LL.D. 4 Vols. Super royal 8vo, cloth (80s. net), 27s. 6d.; half-morocco (100s. net), 37s. 6d. (Thin Paper Edition); half-leather (100s. net), 37s. 6d. [1906]

FAITHS OF MAN: A Cyclopædia of Religions. By Major-General J. G. R. FORLONG, M.R.A.S., F.R.S.E., etc. 3 Vols. Demy 8vo (£5, 5s.), 30s. [1906]

Subject Index:—Animals, Ascetics, Astronomy, Books, Buildings, Countries, Festivals, Images, Gods, Language, Legends and Superstitions, Persons, Philosophy, Places, Plants and Trees, Races, Religions and Sects, Rites and Customs, Saints, Symbols, Writing.

DEANE (Rev. W. J., M.A., Ashen, Essex).—PSEUDEPIGRAPHA: An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. Post 8vo (7s. 6d.), 2s. [1891]

'It is the most complete book on the subject in the English language, and contains the most ample information on these writings. It is indispensable to every scholar who wishes to be acquainted with this class of literature, and should occupy a place in the library of every theologian.'—PATON J. GLOAG, D.D.

BISHOP BURNET: A Life of. By Rev. T. E. S. CLARKE, B.D., and H. C. FOXCROFT. 'With an Introduction by Prof. C. H. FIRTH, M.A., Oxford. Medium 8vo, gilt top (15s. net), 6s. 6d. [1907]

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Sir David Baird was one of the great, if not the greatest. He has had occasional reference even in the history school-book, and he has had not one but two biographies. His first biographer did not do well by him; for, unfortunately, Mr. Theodore Hook was a violent partisan, and neither knew nor wished others to know the facts. So then it is a service to literature that has been rendered by Captain H. W. Wilkin in *The Life of Sir David Baird* which he has written (George Allen; 12s. 6d. net). He has written a reliable biography, and he has made it manifest that General Baird deserves to be held in remembrance. He served in the second, third, and fourth Mysore wars, in Egypt, in South Africa, in Denmark, and in the Peninsula; and wherever he served he served with gallantry.

Captain Wilkin has kept rigidly to his business, his business being not general history, but biography. Yet in this volume we have a record, faithful and true, of the wars and rumours of wars which moved Europe so deeply, and so completely changed its face, during the half-century which was cut in two by the year 1800. Sir David Baird held no foremost place in these events, but he was of them, and the record of his life casts light on them all, sometimes vivid and revealing.

The Lowell Lectures were delivered in Boston

this year by Dr. J. Holland Rose, Reader in Modern History in the University of Cambridge. The subject was *The Personality of Napoleon* (Bell & Sons; 5s. net).

It was quite an inevitable choice of subject. Dr. Rose knows other periods of history; in the Napoleonic period he is master, the only acknowledged master we have at present. In these lectures, therefore, he was able to be at ease, speaking from precision of knowledge and matured opinion, and not fearing serious dissent. And the lectures read as easily as they were spoken. Only those who know little of Napoleon will think that their smoothness is superficiality. The rest will be caught at every turn by a phrase which means long study and mastery. With wisdom in a lecturer, Dr. Rose has confined himself to Napoleon, not digressing into the biography of others or the general history of his time. He speaks of him in eight lectures as the Man, the Jacobin, the Warrior, the Lawgiver, the Emperor, the Thinker, the World-Ruler, and the Exile.

Those who have been using the first volume of *The Philosophical Works of Descartes*, rendered into English by Elizabeth S. Haldane, LL.D., and G. R. T. Ross, M.A., D.Phil., will be glad to learn that the second volume is now published (Cambridge: At the University Press; 10s. 6d. net). It is safe to say that students of Descartes have *all* been using the first volume since its appearance. The present volume completes the edition, and it is translated in the same accurate and idiomatic way. It contains the seven series of Objections to the Meditations and Descartes' replies, together with the Letter to Dinet. And so now, for the first time in all these centuries, Descartes is accessible in our tongue in such a way that we can read him with pleasure, and at the same time feel sure that we are reading him and not a translator's misunderstanding of him. The authors have enriched the literature of philosophy; they have also enriched English literature.

Do you care to read *Philostratus in Honour of Apollonius of Tyana*? Probably you do now; for in the general advance of the study of Religion this strange book and the strange man it seeks to honour, are both likely to come into favour. But whether you read Philostratus or not, read the

Preface to this most exquisite translation. It has been written, as the translation has been made, by Mr. J. S. Phillimore, Professor of Latin in the University of Glasgow (Oxford: At the Clarendon Press; 2 vols., 7s. net). Now Professor Phillimore has a very pleasant wit, and he has had opportunity in this Preface to exercise it. He begins:

“What labour took Philostratus to make a book full of lies whereby he would have had Apollonius Tyaneus in miracles match unto Christ? And when he had all done, he never found one old wife so fond to believe him.”

‘So wrote Thomas More in his *Dialogue*, Bk. II. (Works, p. 201 B.).

‘Old wives are easier to find now; and particularly during the last century, this caste has risen to take an honoured place in our intellectual scheme. The rapid modern revival of the credulous, and decline of the rational, habit of mind brings in a renewal of interest in Apollonius of Tyana.’

And as he proceeds, Professor Phillimore says: ‘All the real work has been done in France and Germany. Naturally the Universities of Oxford and Cambridge have not done much for the study of a writer who is outside the sacred period; if undergraduates were to read Philostratus, they might write Greek like this most brilliant of the Atticists, instead of writing Greek like their tutors or their tutors’ tutors.’ After the Preface comes the Introduction, which runs to one hundred and thirty pages, and discusses the following matters—(1) Apollonius; (2) the Philostrati; (3) Apollonius’ Reputation before Philostratus; (4) the Author and his Times; (5) Apollonius after Philostratus; and (6) On the Age of Apollonius.

An amazingly, almost incredibly, clever book is *Voices of To-day*, by Hugh Sinclair (Clarke & Co.; 3s. 6d. net). It is a series of short studies of representative modern preachers. ‘Modern’ means living, for every one of them is still with us. There are nine Anglicans, twelve Congregationalists, eleven Presbyterians, eight Baptists, and six Methodists. And not only is the Anglican type preserved distinct from the Presbyterian, the Congregational from the Baptist, but among the Anglicans and all the rest every man has his individuality so sharply defined that you wonder if they can be so separate in reality, or if it is only

Mr. Sinclair’s consummate cleverness. There is no resolving the doubt without hearing all the men, and that frequently; not an easy accomplishment. So we take Mr. Sinclair’s word for it, and rejoice in so great a diversity of gifts with one spirit, and read his book with intense enjoyment.

It was of *Alexander Henderson the Covenanter* that Baillie said he is ‘incomparably the ablest man of us all for all things.’ And it is of the same man and under the same title that a biography has been written by the Rev. James Pringle Thomson, M.A. (Oliphant, Anderson & Ferrier; 1s. 6d. net). Lord Balfour of Burleigh has written a Foreword to the book, in which he claims for Mr. Thomson that he has ‘fairly presented the chief incidents of Henderson’s life, and has added to our knowledge of the man.’ And that is true. For there is original work in the book, original thinking, the use of the imagination, a picture of Henderson that is no other historian’s picture, and is probably nearer the truth than any other historian has travelled.

Take note of the issue of the fourth volume of *Wesley’s Veterans*, with additions and annotations by the Rev. John Telford, B.A. (Kelly; 1s. net).

Canon A. J. Mason is to be congratulated on the success of his *Life of William Edward Collins, Bishop of Gibraltar* (Longmans; 6s. net). There was little material. The public events in which Bishop Collins took part were few, and there were no letters out of which a psychological biography might have been wrought. Not only so, the cream of the story was already taken off by a publication with the strange title of ‘Especially William, Bishop of Gibraltar, and Mary, his Wife.’ And yet the biography is successful. Dr. Mason has been able to make his picture like the life; and a most winning true-souled, broad-minded personality it is.

Collins was made Bishop of Gibraltar because he knew Spanish (what did he not know?), and also because he could get on with the Spaniards. He could get on with everybody. His face carried him so far, his character the rest of the way. A former chaplain at a Spanish port writes about one of his visits:

‘His stay was but a short one, but it was long enough to win the hearts of most of us, even of

some of the Spaniards. Our maid asked if she might attend the Confirmation Service which he held at our little church. She came in her mantilla and knelt all through the service, and though she could not understand any of it, she said she was sure that all he said was good, "for he had the face of an angel." And that was no doubt the reason why several little Spanish children came up to him, as we were walking along the quay, and asked to kiss the cross he wore.'

To the reader of George Eliot's novels and of her life, is there anything in a book on *The Inner Life of George Eliot* (Pitman; 5s. net)? Yes, there is something. The facts are all old, but the sympathy is new and the imagination. Mr. Charles Gardner knows the facts just as we know them; his interpretation is his own. And then he asks questions which it had not occurred to us to ask. He asks why George Eliot in her day of religious doubt did not turn to Keble, Pusey, or Maurice. He answers his questions—not as we might answer them, but his answer always opens up the field of view a little. The Christianity of Keble and of Pusey, he says in effect, was not adaptable to the modern mind. The Christianity of Maurice was quite adaptable to the modern mind, but not to the letter of Scripture, to which nevertheless he clung. What is the modern mind? 'Matthew Arnold very finely defined the modern mind as "Imaginative Reason." George Eliot was a magnificent example. Her utmost reason craved satisfaction with her utmost love. If the Church claims to meet man's utmost need, she must meet the claim of his reason: that the official theology of George Eliot's day utterly failed to do. Therefore she rebelled.'

Thus we have more in this book than George Eliot. We have the look behind on the way we have travelled in fifty years. It is a look which makes us say 'Thank God!'

'It is good for me that I have been afflicted.' On that text, though without naming or considering it consciously, Mr. A. C. Benson discourses in his most recent book, of which the title is *Thy Rod and thy Staff* (Smith, Elder & Co.; 6s. net). He has been ill, ill with that most distressing of maladies, neurasthenia—'neurasthenia, hypochondria, melancholia—hideous names,' he says, 'for

hideous things—it was these, or one of these.' And now some glimpse of the meaning of it has come to him. He actually sees that it is good that he has been exercised thereby. Life has opened up before him with mysteries on every hand which he had not known—not mysteries that are perplexities, of which there were enough before, but mysteries that are made known to him through the revelation to his soul of the Lord Jesus Christ. On all this he is very frank and winning, writing with the charm of the accomplished man of letters, but sounding a new sincere note of enrichment. He has found a purpose in life. He sees that also, and is not ashamed to say it.

'The soul and God! These were the things that my sorrow enabled me, however faintly, to discern. But the new knowledge, while it brought fresh sanctions, brought with it also fresh prohibitions. What must I do that was different from what I had done? I must welcome first and recognize any sign of the divine power, no matter in what distasteful forms of rite or creed it expressed itself, as long as it was clearly on the side of human justice and kindness. If it taught justice, and temperance, and affection, that was enough. Its symbols, its intellectual formulæ, were not my concern, so long as it was striving for spirit and clearness of vision as against matter and confusion of thought. Next, I must try, as far as in me lay, in whatever position I found myself, to induce others to look as clearly and as fairly as possible at the problems of life, to abandon personal tastes and preferences, and to see life steadily and finely. My work, it seemed, was to teach and write; and I must never encourage a prejudice or a frailty. I must make no excuses for myself, but I must not indulge in controversy or argument; I must persuade, if I could, but never coerce. I must aim at no position of influence, and clear myself of every wish to direct the lives of others, only taking care to live peaceably and laboriously. I must not seclude myself from the world, but take the obvious duty it offered me. I must try to be candid and not militant. I must grasp at nothing, plan nothing. I perceive all this only too clearly, but I do not say that I can carry it out; but my failure must not discourage me, for not by this life only is my share in the upward movement of humanity bounded. Above all, I must welcome every hint and offer of friendship and affection, that I may grow thus into a wider love; and the

more souls that I can find to love, the more do I know that there are to love. I will worship humanity not in its weakness, but in its hope of strength.'

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The best illustration this month has been found by the Rev. H. P. Harris, Oakmere, Heswall.

Illustrations of the Great Text for January must be received by the 1st of December. The text is 2 Ch 6⁸.

The Great Text for February is Dt 18¹⁵—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10¹³—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21⁵—

'Mark me, and be astonished,

And lay your hand upon your mouth.'

Along with Ac 10^{34, 35}—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3¹⁹—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

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